

# **THE NEW TESTAMENT**

**HEZEKIAH WOODRUFF**

**1852**

**Wipf and Stock Publishers**

**Bible Versions Reproduction Series: Volume #16**

**An Exposition of THE NEW TESTAMENT or**

**THE NEW COVENANT OF OUR SOVEREIGN SAVIOUR**

**THE ANNOINTED**

**By: Hezekiah Woodruff**

**1852** Original Publisher, HENRY OLIPHANT, Aburn

266 Pages

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# Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain



# Biographical Sketch of Hezekiah Woodruff

Hezekiah Woodruff published in Auburn, New York, in 1852, a translation of the New Testament which he titled *An Exposition of the New Testament or New Covenant of Our Sovereign Saviour, The Anointed*. The title is not entirely accurate, however, since the volume omitted the books of Mark, Luke and John. And, since it contained no notes of any kind, it is difficult to see how it could be considered an "Exposition."

Woodruff had previously produced "a literal version of the Psalms of David in poetry, without rhyme," which he titled, *An Exposition and Versification of the Psalms of David; Together with Original Hymns* (Elmira, New York, 1847).

A source of confusion surrounded the nature of Woodruff's New Testament for a number of years. It seems that in O'Callaghan's book *List of Editions*, page 232, he describes the Gospel of Matthew in Woodruff's 1852 translation as "the only one contained in the volume." By this he meant that Matthew was the only one of the *four Gospels* contained in the translation (since Mark, Luke and John were omitted). This comment was picked up, misunderstood and eventually perpetuated as evidence that he published Matthew *only* in that year (John Wright, *Early Bibles of America*, pp. 232; John V. Madison, *English Versions of the New Testament*, p. 278; P. Marion Simms, *The Bible from the Beginning* and H. S. Miller, *General Biblical Introduction*, page 390). Actually Woodruff published only one New Testament translation. It was done in 1852 and contained all the New Testament books except Mark, Luke and John.

Woodruff asserted his translation was intended for the younger generation by saying in his Introduction, "The object of the author in this hitherto untried effort, has been to benefit the rising generation, by presenting to them the Holy Scriptures . . . in an idiom with which they are familiar." To avoid traditional usage, however, Woodruff utilized words that may have been easily comprehensible but may have failed to convey the originally intended meaning. He used "commissioners" for "apostles" and "pupils" for "disciples."

Some renderings seem more eccentric and peculiar than clarifying and illuminating. In Matt. 1:18, he says Mary was "engaged to Joseph; but before they were married she became *enceinte* by the Holy Spirit." He renders Acts 2:1 as "When the day of the feast of pentecost (*five ribs*) had arrived . . . ." Matt. 28:39 says, "*Inimical and adulatory* people, wish for a token . . . ."

He closes his Introduction on an apologetic note, "(It is hoped) that the Saviour of sinners will not be offended at having the doctrines and precepts of his benign religion clothed in a more fashionable dress."

— William E. Paul, Editor  
Bible Editions & Versions



AN  
EXPOSITION  
OF  
THE NEW TESTAMENT,  
OR  
THE NEW COVENANT  
OF OUR  
SOVEREIGN SAVIOUR  
THE ANOINTED.

ACTS 8: 30--Do you understand the book which you are reading?

BY HEZEKIAH WOODRUFF.

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AUBURN:  
HENRY OLIPHANT, PRINTER, GENESEE STREET.  
1852.

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## DEDICATION.

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THAT no youth in this Christian country may be so deficient in the knowledge of God, and of his Son, the Anointed Saviour, that the Superintendent of the Universe will say to him, when he shall be called to exhibit the proofs of qualification for happiness and splendor—"One thing you lack"—this effort to illustrate his requirements is recommended for the use of schools, and commended to the care and patronage of teachers, by

THE AUTHOR.

## INTRODUCTION.

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THE object of the author in this hitherto untried effort, has been to benefit the rising generation, by presenting to them the Holy Scriptures, the foundation of their belief, and the rule of their practice, in an idiom with which they are familiar. Many of the words which have been employed in the translation of the sacred volume, are entirely obsolete and unintelligible. Some are now used in a different sense, and some have now a meaning directly the reverse of that for which they were originally employed. Those who have been long conversant with the Bible and its peculiar phraseology, and can have recourse to commentators, have little difficulty in apprehending its meaning. But it is not so with the rising generation; and their difficulty increases as they advance further from the period in which it was translated.

There is another difficulty attending the present translation of the Scriptures. The translators, faithful and true to their trust, have thought it necessary, that they might secure the meaning of the original, to translate each word, by its corresponding word in our language; and in the same order in which the original was written; which phraseology and order are so materially different in oriental languages from that of the English, that the sentiment is not expressed to an English reader. It is necessary to a full and complete translation of an original, that it should translate the idiom as well as the words.

How far the author has succeeded in his effort, the community will judge. That he has benevolence for his motive, and has been faithful and impartial with regard to the different denominations of religion, in the execution of his design, the public have the author's positive assurance. It is therefore hoped and believed that this effort will not be viewed as an infringement on the sanctity of the sacred volume, or as having an influence to render holy things common; but as a commentary and illustration of the Bible, accessible to all: And, that the Saviour of sinners will not be offended at having the doctrines and precepts of his benign religion clothed in a more fashionable dress.

THE AUTHOR.

## *The Good News of Salvation according to Matthew.*

### CHAPTER I.

**T**HE genealogy of the Saviour the Anointed, the son of David, who was the son of Abraham.

2 Abraham was the father of Isaac; Isaac was the father of Jacob; Jacob was the father of Judah, and of his brothers, (the twelve patriarchs.)

3 Judah was the father of Pharez and of Zarah, by Tamar; Pharez was the father of Esrom; Esrom was the father of Aram.

4 Aram was the father of Aminadab; Aminadab was the father of Naasson; Naasson was the father of Salmon;

5 Salmon was the father of Booz, by Rachab; Booz was the father of Obed, by Ruth; Obed was the father of Jesse.

6 Jesse was the father of David, the king of the Jews; David was the father of Solomon, by Bathsheba, the widow of Urias, the Hittite.

7 Solomon was the father of Rehoboam; Rehoboam was the father of Abia; Abia was the father of Asa;

8 Asa was the father of Jehoshaphat; Jehoshaphat was the father of Joram; Joram was the father of Ozias;

9 Ozias was the father of Jotham; Jotham was the father of Achaz; Achaz was the father of Ezekias;

10 Ezekias was the father of Manasses; Manasses was the father of Amon; Amon was the father of Josias;

11 Josias was the father of Jechonias, and of his brothers, about the time that the Jews were carried captive to Babylon.

12 After they were taken to

Babylon, Jechonias became the father of Salathiel; Salathiel the father of Zorobabel;

13 Zorobabel the father of Abiud; Abiud the father of Eliakim; Eliakim the father of Azor;

14 Azor the father of Sadoc; Sadoc the father of Achim; Achim the father of Eliud;

15 Eliud the father of Eleazar; Eleazar the father of Matthan; Matthan the father of Jacob;

16 Jacob the father of Joseph, the husband of Mary, of whom the Saviour was born, who is called the Anointed.

17 From Abraham to David there are fourteen generations; from David to Jechonias, who was born about the time the Jews were carried captive to Babylon, there are fourteen generations; and from Jechonias to the Anointed, there are fourteen generations.

18 The birth of the Anointed occurred in the following manner: Mary, his mother, was engaged to Joseph; but before they were married she became enciente by the Holy Spirit.

19 Joseph, who was to have been her husband, being a benevolent man, and unwilling to make her a public example, was disposed to dismiss her privately.

20 But while he contemplated the subject, an angel of the Sovereign appeared to him in a dream and said to him, Joseph, son of David, be not reluctant to marry Mary, to whom you are engaged, for she has conceived by the Holy Spirit.

21 She shall have a son, and you shall call his name Saviour; for he will save his people from ruin.

23 In this transaction, that which the Sovereign spoke by the prophet was accomplished: "A virgin shall conceive, and shall have a son, who shall be called Immanuel;" which signifies God with us.

24 When Joseph awoke he did as the angel of the Sovereign had directed him, and married Mary.

23 But was not familiar with her until her son was born. He called his name Saviour.

#### CHAPTER II.

**T**HE Saviour was born at Bethlehem of Judea. At the time of his birth there came wise men from the east to Jerusalem;

2 And inquired respecting the King of the Jews, who was lately born. They related that they in the east, had seen his star, and were come to do him reverence.

3. When king Herod had heard their relation, he was disturbed, and all the inhabitants of Jerusalem were much agitated.

4 After collecting the chief priests and other clergy, he inquired of them where the Anointed was to be born.

5 And they replied, in Bethlehem of Judea; for so it is recorded by the prophet Isaiah:

6 "Thou Bethlehem, in the country of Judea, art not the least among the principal cities of Judea; for out of thee shall come a Governor who shall rule Israel, my people."

7 Then Herod called the wise men privately, and inquired of them earnestly, what time the star appeared.

8 And he sent them to Bethlehem, and said to them, Go and search diligently for the infant,

and when you have found him, bring me information, that I may go and do him reverence too.

9 When they had received the king's message they set forth, and to their surprise, the star which they had seen, when they were in the east, went before them, until it came and remained over the place where the infant was.

10 When they saw the star, they rejoiced exceedingly.

11 And when they were come into the house, they saw the infant in the arms of Mary, his mother, and kneeled down and did him reverence. When they had opened their treasures, they presented to him gifts; gold, perfumes and myrrh.

12 And being instructed of God in a dream, that they should not return to Herod, they went to their country by a different rout.

13 When they were gone, the angel of the Sovereign appeared to Joseph in a dream, and said to him, Arise and take the infant and his mother, and flee into Egypt, and remain there until I bring you information; for Herod will search for the infant to destroy him.

14 Then he arose and took the infant and his mother, in the night, and went into Egypt;

15 And was there until the death of Herod. In this manner, that which was spoken of the Sovereign, by the prophet, was accomplished: "Out of Egypt have I called my son."

16 When Herod perceived that he was disobeyed by the wise men, he was very angry, and sent his soldiers, who killed all the children which were in Bethlehem



and in all the adjacent country—all who were under the age of two years; according with the period at which he had consulted the wise men.

17 By these occurrences, that which had been predicted by the prophet Jeremiah, was accomplished:

18 In Rama a cry shall be heard; lamentation and great mourning; Rachel weeping for her children, and will not be comforted because they are deceased.

19 When Herod was deceased, an angel of the Sovereign appeared in a dream, to Joseph in Egypt.

20 And said to him, Arise, and take the young child and his mother, and go into the country of Israel; for they are dead who wished to kill the young child.

21 Then he arose, and took the young child and his mother, and went into the country of Israel.

22 But when he heard that Archelaus reigned in Judea in the place of his father, Herod, he was afraid to go thither. And being instructed of God in a dream, he turned aside into the vicinity of Galilee;

23 And resided in a city called Nazareth. Thus, was accomplished that which was predicted by the prophets; "He shall be called a Nazarene."

### CHAPTER III.

**A**BOUT that time, John, the baptizer, came preaching in the wilderness of Judea.

2 The substance of his doctrine was, "Repent for the dominion of God is at hand."

3 For I am he who was predicted by the prophet Isaiah. The voice of one proclaiming in

the wilderness; "Prepare the way of the Sovereign; make his paths straight."

4 John was clothed in camel's hair, and had a leather girdle about his waist. His food was small animals and vegetable honey.

5 The inhabitants of Jerusalem and of Judea, generally, and all in the vicinity of Jordan, went out to him,

6 And were baptized by him in Jordan, at the same time confessing their transgressions.

7 But when he saw many of the Pharisees and of the Sadducees come to be baptized, he said to them; O generation of vipers, who could have warned you to flee from the anger to come.

8 Bear fruit corresponding to repentance.

9 And do not think to reflect within yourselves; We have Abraham for our father; for I declare to you that God can supplant you by rearing children to Abraham of these very rocks.

10 And the axe is already applied to the root of the trees; therefore every tree which does not bear good fruit shall be cut down and thrown into the fire.

11 I do indeed baptize you, (on your repentance,) with water; but he who is to succeed me is greater than I, whose very shoes I am not worthy to carry. He shall baptize you with the Holy Spirit and with fire:

12 Whose fan is already in his hand, and he will thoroughly clean his threshing floor. He will put his wheat into his granery; but he will burn the chaff with fire unextinguishable.

13 At that time, the Saviour charge respecting you, and in their came from Galilee to John, at the hands they shall support you, river Jordan, to be baptized by; lest you strike your foot against him.

14 But John refused, and said: 7 The Saviour said to him: It to him I have need to be baptized; is recorded, You must not try the by you; and should you come to Lord your God.

15 But the Saviour replied; 8 Then the tempter induced him to go with him into a very Permit it to be so now, for it is high mountain, and showed him proper for me to observe all re- the kingdoms, which were around ligious rites. Then he perform- them, and the beauty of them.

16 And the Saviour after he 9 And said to him; All these kingdoms I will give you, if you was baptized, went immediately; will kneel down and do homage from the water, and the heavens to me.

17 And there was a sound 10 Then the Saviour said to from the heavens, which seemed him; Leave me demon; for it is to say; This is my beloved Son, recorded. You shall worship the with whom I am well pleased, Lord your God, and him only shall you serve.

11 Then the evil spirit left him, and the angels came and suppli- ed his wants.

#### CHAPTER IV.

SOON after, the Saviour was heard that John was put into conducted by the Holy Spirit; prison, he went into Galilee. into the wilderness, to be tried by; 12 And leaving Nazareth, he an evil spirit.

2 After he had fasted forty; 13 And leaving Nazareth, he went and lived at Capernaum, days, he was hungry. which is on the sea-coast, within the boundaries of Zebulon and

3 And the tempter came to; 14 Thus was accomplished that which was predicted by the him and said: If you are the Son prophet Isaiah: of God command that these stones become bread.

4 But he replied: It is record- 15 The Land of Zebulon and of ed that man shall not live by; Nephtalim, by the sea-coast, be- bread alone; but also, by keep- yond Jordan Galilee of the Gen- ing the commandments of God. tiles;

5 Then the evil spirit conduct- 16 The people who sat in dark- ed him into Jerusalem, and led- ness saw great light; and to those him up into the cupola of the who sat in the region of death, temple; light has appeared.

6 And said to him, If you are 17 At that time the Saviour the Son of God, throw yourself; began to preach, and to say. re- off from this pinnacle; for it is re- pent; for the dominion of God is corded, He shall give his angels; at hand.

18 The Saviour, when walking by the sea of Galilee, saw two brothers; Simon, named Peter, and Andrew, his brother, throwing a net into the sea. They were fishermen.

19 And he said to them. Accompany me, and I will constitute you fishers of men.

20 Then they immediately left their nets and accompanied him.

21 And passing on from that place, he saw two other brothers, James and John, the sons of Zebedee, in a boat with their father, mending their nets: and he called to them.

22 And they immediately left the boat and their father, and accompanied him.

23 The Saviour traveled all around in Galilee, teaching in their places of worship; and preaching the good news of the dominion, and curing all kinds of sickness, and every species of disease among the people.

24 And his reputation spread throughout Syria; and they brought to him all the sick people, who were seized with different diseases and pains; those, who were possessed by evil spirits; those, who were lunatics, and those who had the palsy, and he cured them.

25 And there followed him great multitudes of people from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan.

#### CHAPTER V.

SEEING the multitude of people, he ascended a mountain, and when he was set down his pupils came to him.

2 And he taught them as follows:

3 Happy are the humble: for they shall enjoy the dominion of God.

4 Happy are those, who mourn: for they shall be comforted.

5 Happy are the meek: for they shall inherit the earth.

6 Happy are they, who hunger and thirst for correctness: for they shall be satisfied.

7 Happy are the merciful, for they shall obtain mercy.

8 Happy are the pure in heart: for they shall see God.

9 Happy are the peace-makers: for they shall be called the children of God.

10 Happy are they, who are persecuted for correctness' sake: for they shall enjoy the dominion of God.

11 Happy are you, when mankind revile you and persecute you, and speak evil of you; if it is done falsely, and on my account.

12 Rejoice in it: for great is your reward in the heavens; for so did they persecute the prophets, which were before you.

13 You are the salt of the earth; but if the salt have lost its saving quality, by what means can it be restored: it is then good for nothing, but to be trodden under foot by mankind.

14 You are the light of the world. A city, which is built upon a hill, cannot be concealed.

15 A person does not light a candle and place it under a box, but on a candle stick; then it affords light to all, who are in the room.

16 Let your light shine in this

manner upon mankind ; and they will see your good works, and give honor to your Father who is in the heavens.

17 Do not suppose that I have come to destroy the law, or the prophets. I have not come to destroy them ; but to accomplish them.

18 I say to you with the utmost confidence, that the heavens and the earth shall pass away, before one syllable or one letter of the law shall be remitted, until the whole of it shall be accomplished.

19 Therefore whoever shall violate one of the most unimportant of these commandments, and shall so instruct mankind, shall have the poorest reputation in the dominion of God : but whoever shall obey and teach them, shall enjoy a good reputation in the dominion of God.

20 For I declare to you, that unless your correctness shall exceed the correctness of the clergy and of the Pharisees, you shall by no means enter the dominion of God.

21 You have heard that it was a saying of the ancients, Thou shalt not kill. Whoever shall kill, shall be amenable to public censure.

22 But I say to you, that whoever is angry at his brother without cause, shall be amenable to public censure ; and, whoever shall say to his brother, Silly fellow, shall be amenable to the council ; and whoever shall say to him, Abandoned wretch, will be in danger of eternal burnings.

23 Therefore, if you bring your offering to the altar, and there-

recollect that your brother has something against you.

24 Leave your offering at the altar, and go and be reconciled to your brother, and then come and present your offering.

25 Agree with an opposer immediately, while you are engaged with him ; lest he summon you before the judge, and the judge deliver you to the officer, and the officer commit you to prison :

26 For I declare to you, you shall by no means escape, till you have paid the last farthing.

27 You have heard that it was a saying of the ancients, Thou shalt not commit adultery ;

28 But I say to you, that whoever looks upon a woman with base designs upon her virtue, has committed adultery with her already in his heart.

29 If your right eye is the cause of your committing such an offence, put it out ; rather than that one member should be the means of your whole body being thrown into eternal burnings.

30 And if your right hand is the cause of your committing an offence, cut it off ; rather than that one member should be the means of your whole body being thrown into eternal burnings.

31 It has been said, Whoever puts away his wife, should give her a writing of divorcement ;

32 But I say to you, That whoever shall divorce his wife, except on account of lustful conduct before marriage, not apparent till after marriage, exposes her to commit adultery ; and whoever shall marry her who is thus divorced, is guilty of adultery.

33 Again ; you have heard that it was a saying of the ancients, Thou shalt not swear falsely ; but shalt perform to the Lord thine oaths.

34 But I say to you, swear not at all ; neither by the heavens, for they are God's throne ;

35 Nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of Melchisedec, the great king ;

36 Nor shall you swear by your head, for you cannot change the color of one hair.

37 But let your conversation be, Yes ; No ; for whatever is more than this has its origin in evil.

38 You have heard that it has been a saying ; An eye for an eye, and a tooth for a tooth.

39 But I say to you, resent not insults ; but whoever reproachfully strikes you on the right cheek, turn to him the other also.

40 And if any person sues you at the law, and takes your coat, let him have your cloak too.

41 And whoever presses you to go for him a mile, go for him two miles.

42 Give to him, who requests it of you ; and him, who would borrow of you, refuse not.

43 You have heard that it has been a saying, Thou shalt love thy neighbor and hate thy enemy ;

44 But I say to you, love your enemies ; bless them, who curse you ; do good to those, who hate you ; and pray for those, who treat you cruelly, and persecute you ;

45 That you may be the chil-

dren of your Father, who is in the heavens ; for he causeth his sun to shine on the evil and on the good ; and sendeth rain upon the just and upon the unjust.

46 If you love those only, who love you, what reward can you expect ? Do not even the tax-gatherers do the same.

47 And you salute your brothers only, what do ye more than others ? Do not even the tax-gatherers do so.

48 Be you therefore perfect ; as your Father who is in the heavens, is perfect.

## CHAPTER VI.

**B**EWARE that you do not perform your deeds of charity in the presence of the people, to be noticed by them. If you do, you cannot expect a reward from your Father, who is in the heavens.

2 Therefore, when you bestow your charities, do not sound a trumpet, as the hypocrites do, in the places of worship and in the streets, that they may have praise of mankind. I declare to you, that they have no substantial reward.

3 When you bestow charity, let not your left hand know what your right hand does ;

4 That your alms may be in secret ; then your father, who sees in secret places, will reward you openly.

5 And when you pray, be not like the hypocrites. They love to pray standing in the places of worship, and in the streets, that they may be honored by mankind. I declare to you, they have no substantial reward.

6 But when you pray go into

your closet, and when you have shut the door, pray to your Father, who is in secret, and your Father who seeth in secret places will reward you openly.

7 And when you pray, use no vain repetitions, such as the Gentiles use. They suppose that they will be heard on account of their much speaking.

8 Be not like them, for your Father knows what you need, before you ask him.

9 Therefore pray in this manner: Our Father, who art in the heavens, hallowed be thy name.

10 Thy kingdom come. Thy will be done on earth, as in the heavens.

11 Give us this day our daily food.

12 Forgive our sins, as we forgive those, who sin against us.

13 Lead us not where there is temptation, but save us from all evil. For thine is the dominion, the power, and the splendor, forever, Amen. (verily.)

14 If you forgive mankind their trespasses; your Father in the heavens will forgive you:

15 But if you do not forgive mankind their trespasses, your Father will not forgive your trespasses.

16 Besides, when you fast, be not of a sad countenance, like the hypocrites; for they disfigure their face, that they may appear to mankind to fast. I declare to you, they have no substantial reward.

17 But when you fast, anoint your head and wash your face;

18 That you may not appear to mankind to fast, but to your Father, who is in secret; and your

Father, who sees in secret places, will reward you openly.

19 Do not lay up for yourselves treasures on earth, where moths and rust corrode; and where thieves break in and steal.

20 But lay up treasures in the heavens, where moths and rust do not corrode; and where thieves do not break in and steal.

21 For, where your treasure is, there will your heart be.

22 The eye is the light of the body. If, therefore, your eye be transparent, your whole body will be enlightened.

23 But, if your eye be obscure, your whole body will be darkened. If the light of the body be obscurity itself, your darkness will be total.

24 No person can serve two masters; for he will either hate the one and love the other, or will hate the other and love the one. You cannot serve God and wealth.

35 Therefore, I charge you, Have no anxiety about your living—what you will eat, or what you will drink; nor about the clothing of your body, with what you will be clad. Is not the life of more importance than food? and the body than raiment.

26 Observe the birds. They neither sow nor reap; nor lay up grain in barns; yet your Father in the heavens feeds them. Are ye not of much more importance than they?

27 Which of you, by anxiety, can add one inch to his height.

28 And why are you anxious about raiment? Reflect on the lilies of the field; as to the man-

ner in which they grow; they and then you can see distinctly neither weave nor spin; to remove the speck from your brother's eye.

29 And yet I aver that Solomon, in all his glory, was not arrayed in beauty equal to theirs. 6 Do not give consecrated bread to the dogs, nor feed your pearls to swine, lest they trample them under their feet and turn upon you, and bite you.

30 Therefore, if God so clothe the reeds in the field, which flourish to-day, and to-morrow are thrown into the oven, will he not much more willingly clothe you, O you of little confidence? 7 Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you.

31 Therefore, have no anxiety about what you shall eat, or what you will drink, or with what you will be clothed: 8 For every one, who asks receives, and he, who seeks finds, and to him, who knocks it shall be opened.

32 About such things the Gentiles are anxious. Your Father who is in the heavens knows that you have need of all those things. 9 What person is there among you, who, if his son shall ask for bread, will give him a stone?

33 Seek first the dominion of God, and its correctness, and all these things shall be added for you. 10 Or, if he ask for a fish will give him a serpent?

34 Therefore, have no anxiety about the morrow, for the morrow will take care for its own things. To-day has sufficient evils of its own. 11 If you then, although sinful, can give good gifts to your children, how much more readily will your Father, who is in heaven, give good things to them who ask him.

CHAPTER VII. 12 Whatever you wish that mankind should do for you, do the same for them; for this is the substance of the law and of the prophets.

JUDGE not, that you be not judged. 13 Enter at the narrow gate; for it is the wide gate and the broad way, which lead to destruction, and many enter there:

2 For, by the judgment, which you render, you will be judged; and the measure which you mete out will be measured to you again. 14 But the gate is narrow, and the way is narrow, which leads to life; therefore there are few who find them.

3 Why do you notice the speck which is in your brother's eye, yet do not perceive the splinter which is in your own eye. 15 Beware of false teachers; they come in the attire of sheep, but in fact are ravening wolves.

4 How can you, with propriety, say to your brother, let me take the speck out of your eye, and at the same time there is a splinter in your own eye. 16 You may know them by their fruits: Do people collect grapes from thorns, or figs from thistles?

5 Hypocrite, first pull the splinter out of your own eye,



17 Every good tree bears good fruit, but a bad tree bears evil fruit.

18 A good tree cannot bear evil fruit, nor can a bad tree bear good fruit.

19 Trees which do not bear good fruit are cut down and burned on the fire.

20 Therefore, by their fruits you may recognize them.

21 It is not every one who addresses me in that courteous language, Sovereign, Sovereign, who shall enter the dominion of God; but he who does the will of my Father who is in the heavens.

22 Many will say to me, at the judgment day, Sovereign, Sovereign, have we not spoken on thy account, and on thy account cast out evil spirits, and on thy account performed many admirable things.

23 But at that day I shall say unto them, I have never known any thing about you; away from me, you, who practice iniquity.

24 Whoever hears these, my precepts, and obeys them, him I will compare with a skillful man, who built his house upon a rock:

25 The rain descended, the floods came, and the wind blew and beat against the house, but it fell not, because it was founded upon a rock.

26 But those who hear these my precepts, and obey them not, I will compare with an unskillful man, who built his house upon the sand:

27 The rain descended, the floods came and the wind blew and beat against the house, and

it fell, and its destruction was complete.

28 When the Savior had concluded his discourse the people manifested that they were astonished at his learning;

29 For he taught them like a person, who had authority to teach, and not like the clerks.

#### CHAPTER VIII.

WHEN he had descended from the mountain great multitudes accompanied him.

2 And there came a person who was afflicted with the leprosy, and paid him acts of reverence, and said, Sovereign, if thou wilt thou canst make me clean.

3 And the Savior reached out his hand, and said, I will; you are cured. And immediately the leprosy was cleansed.

4 And the Saviour said to him, see that you tell no one; but go and present yourself to the priest, and offer the gift which Moses directed to be offered. Do it for an evidence to them of my mission.

5 When the Saviour had entered Capernaum, there came to him a captain, entreating him.

6 And he said to him, Sovereign, my servant lies at home, sick with the palsey, severely afflicted.

7 The Saviour said to him, I will come and cure him.

8 The captain replied, Sovereign, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant will be cured.

9 For I am a man in authority, having soldiers under my command; and I say to this one, go, and he goes; and to another, come, and he comes; and to my



servant, do this, and he does it.

10 When the Saviour heard it he was surprised, and said to those, who accompanied him, I declare to you, I have not found so great confidence, not even in Israel.

11 And I say to you, that many will come from the east and the west, and will sit down with Abraham and Isaac and Jacob in the dominion of God;

12 While the children of the covenant will be rejected and be involved in Gentile darkness, where they will weep and wail and gnash their teeth.

13 Then the Saviour said to the captain, go your way; as you have believed, so let it be done for you. And his servant was cured, that very hour.

14 When the Saviour was come into Peter's house, he saw Peter's wife's mother, in bed, and sick with a fever.

15 And he touched her hand, and the fever left her; and she arose and waited upon them.

16 In the evening many were brought to him, who were possessed by evil spirits; and he removed the spirits, by his command, and cured all, who were sick.

17 Thus was accomplished, that which was predicted by the prophet Isaiah; He took our infirmities and bore our sicknesses.

18 When the Saviour saw a great multitude around him, he gave directions to his pupils, to accompany him to the other side of the lake.

19 At that juncture, a certain clerk came and said to him, Master I will accompany you wherever you choose to go.

20 The Saviour said to him, The foxes have holes, and the birds have nests, but the Son of man does not possess a permanent spot on earth, where he can repose.

21 Another, whom he had called, said to him, Sovereign, permit me first to go and bury my father.

22 But the Saviour said to him, Follow me, and let those, who are dead to the interests of the dominion of God bury their own dead.

23 When he had got into the boat, his pupils followed him.

24 And there arose a fierce tempest on the lake, so that the boat was overwhelmed by the waves; but he was asleep.

25 His pupils came to him and awoke him, and said to him, Sovereign, save us, or we die.

26 But he said to them, Why are you so fearful, O ye of little confidence? Then he arose and rebuked the wind and the sea, and a perfect calm succeeded.

27 And the men were greatly surprised, and said, What sort of man is this, whom even the wind and sea obey.

28 When he had arrived at the other side of the lake, at the country of the Gergesenes, there met him two persons, possessed by evil spirits, coming out of the tombs, very fierce, so that no person could pass that way.

29 And they hallooed, and said, What have we to do with thee Saviour, thou Son of God? Art thou come to torment us before the time?

30 There was, at a considera-

ble distance from them, a numerous herd of swine feeding.

31 So the evil spirits entreated him, and said, If thou remove us, permit us to go into the herd of swine.

32 And he replied, Go. Then as soon as they were removed, they went unto the herd of swine, and immediately the whole herd ran precipitately down a declivity into the lake, and were strangled in the water.

33 Then they, who tended them, fled, and went into the city, and told every thing which had befallen the persons who had been possessed by the evil spirits, and with regard to the swine.

34 Then all the inhabitants of the city came out to meet the Saviour; and as soon as they saw him, they entreated him to go from their coast.

#### CHAPTER IX.

**A**ND he went into a boat and passed over, and went to Capernaum, his own city.

2 Soon they brought to him a man, who was sick with a palsey, lying on a bed; and the Saviour perceiving their confidence in him, said to the sick man, Son, be encouraged; your sins are forgiven you.

3 But some of the clergy reflected within themselves, This man blasphemeth.

4 But the Saviour knowing their thoughts, said, Why do you think evil of me?

5 Which is the most proper, to say your sins are forgiven; or to say, arise and walk?

6 It was so expressed, that you might know that the Son of man has power on earth to for-

give transgressions. Then he said to the person, who was sick with the palsey, Arise, take your bed and return home.

7 And he arose and returned home.

8 When the multitude saw it they were astonished, and praised God, who had given such power to mankind.

9 As the Saviour was going thence, he saw a man, named Matthew, sitting in the treasury, and he said to him, Accompany me. And he arose and accompanied him.

10 While the Saviour was dining at a certain house, some of the tax-gatherers and of the lower sort of people came and sat down with him and his pupils.

11 When the Pharisees observed it, they said to his disciples, Why does your Master eat with tax-gatherers, and with the lower sort of the people.

12 But when the Saviour heard it he said to them, They who are well have no need of a physician, but those who are sick.

13 Learn the meaning of that Scripture, "Mercy is more acceptable to God, than sacrifices." I am not come to call correct people to repentance, but transgressors.

14 Then came to him the pupils of John, the baptizer, and said to him, Why is it so, that we and the Pharisees fast so often, while thy pupils do not fast at all?

15 The Saviour replied, should the guests in the bride-chamber mourn while the bridegroom is with them? But the time will come when I shall be taken

from them, then they will fast.

16 No person puts a piece of new cloth upon an old garment; lest that which is put on to mend it should tear from the garment, and the rent be made worse.

17 Nor should people put new wine into old kegs; if they do the kegs break, and the wine runs out, and the kegs are lost; but they put new wine into new kegs, and both are preserved.

18 While he was speaking these things to them, there came a certain ruler and did him homage, and said, My daughter is already dead; but come and lay thy hand upon her and she will live.

19 And the Saviour arose and accompanied him, and his pupils also.

20 And a woman, who had been diseased, with an issue of blood twelve years, came behind him, and touched the border of his garment;

21 For she reflected in her mind, If I can only touch his garment I shall be cured.

22 But the Saviour turned around, and when he saw her he said to her, Daughter, be comforted; your confidence in God has healed you. And the woman was cured that very hour.

23 When the Saviour had come to the ruler's house, and saw the musicians, and the people making a tumult.

24 He said to them, stand aside, for the maid is not dead, but is asleep. And they laughed until he was ashamed.

25 But when the people were removed, he went in and took the maid by the hand, and she arose.

26 And the fame of it spread through all that country.

27 When the Saviour went thence two blind men followed him, calling and saying, Thou Son of David, have mercy on us.

28 And when he had gone into a house the blind men came to him, and the Saviour said to them, Do you believe that I am able to do this? They replied, yes. Sovereign.

29 Then he touched their eyes and said, According to your confidence, let it be done to you.

30 And their eyes were enlightened; and he strictly charged them, See that no one know it.

31 But when they were gone, they circulated his reputation in all that country.

32 As they were going out of the house they brought to him a dumb man, possessed by an evil spirit.

33 When the evil spirit was removed the dumb man spake, and the people were astonished, and said, It was never before so seen in Israel.

34 But the Pharisees said, He removes evil spirits, by the agency of the prince of evil spirits.

35 The Saviour visited all the cities and villages, teaching in their places of worship, and preaching the good news of the dominion, and curing every kind of sickness, and every sort of disease among the people.

36 But when he looked on the great multitude of people he was exercised with compassion towards them, because they fainted, and were scattered about like sheep, which have no shepherd.

37 And he said to his pupils, The harvest, indeed, is plentiful, but the labourers are few.

38 Therefore, pray to the Sovereign of the harvest to send labourers into his field.

### CHAPTER X.

HE then called his twelve pupils to him, and gave them power against unholy spirits to remove them, and to cure all kinds of sickness and all sorts of disease.

2 The names of the twelve, who were sent forth were Simon, who is called Peter, Andrew his brother, James the son of Zebedee; John his brother;

3 Philip, Bartholomew, Thomas, Matthew, the tax-gatherer; James the son of Alphaeus, Lebbeus, whose surname was Thaddeus;

4 Simon the Cananite, and Judas Iscariot, who betrayed him.

5 These twelve the Saviour sent forth, and gave them the following charge: Go not among the Gentiles, nor into any city of the Samaritans.

6 But go to the lost sheep of the family of Israel.

7 And as you pass along, preach, and say, The dominion of God is at hand.

8 Cure the sick, heal the lepers, raise the dead, remove evil spirits; freely you have received, freely give.

9 Provide neither gold nor silver, nor copper in your purse;

10 Nor bag for your journey, nor overcoat, nor shoes, nor staves; for the laborer is worthy of his living.

11 Into whatever city or town you shall enter, inquire for a suitable family, and there remain until you go thence.

12 When you go into a house, salute the family.

13 And if they are benevolent people, let your blessing rest upon them; but if they are unworthy, let your blessing return to you.

14 And wherever they will not receive you, nor listen to you, when you leave that house or city stamp off the dust of your feet.

15 I declare to you, that the doom of Sodom and Gomorrah, in the day of judgment, will be preferable to the sentence against that city.

16 I send you forth like sheep among wolves; therefore, be wise as serpents and harmless as doves.

17 Beware of mankind; for they will summon you before their courts, and cause you to be whipped in their places of worship.

18 And you will be brought before kings and rulers, on my account, for proof against them and their subjects.

19 But when they arraign you, have no anxiety about what you shall say; for it shall be suggested to you, on the occasion, what you shall say.

20 For it is not you who speak, but the Spirit of your Father in the heavens, who speaks by you.

21 The brother shall deliver up the brother to die, and the father the child; and children shall rise against their parents, and cause them to be slain.

22 And you will be hated by all mankind, on my account; but

all who endure unto the end will be made safe.

23 When they persecute you in one city go to another; for I declare to you, that you will not have visited all the cities of Israel before the Son of man shall have returned.

24 The pupil is not above his teacher, nor the servant above his employer.

25 It is enough for the pupil to be like his teacher, and the servant like his employer. If they term the head of the family, the prince of the devils, how much more readily will they vilify those of his household.

26 Fear them not; for there is nothing covered which will not be revealed. There is no plot which infinity cannot discover.

27 What I say to you here in obscurity, that display to the light; and what is here whispered, that preach upon the house-tops.

28 Fear not those who can only kill the body, but cannot kill the soul; but rather fear him, who can destroy both soul and body in eternal burnings.

29 Are not two sparrows sold for a penny? and yet there is not one of them that falls to the ground, but by the superintendence of your Father, who is in the heavens.

30 The very hairs of your head are all numbered.

31 Fear not therefore, you are of more value than many sparrows.

32 Whoever will acknowledge me in the presence of mankind, him will I acknowledge in the presence of my Father, who is in the heavens.

33 But whoever shall deny me in the presence of mankind, him will I deny in the presence of my Father who is in the heavens.

34 Do not imbibe the idea that I have come at this time to bring peace to the earth; I came not to bring peace, but a sword.

35 My coming will put a man at variance with his father, and the daughter with her mother, and the son's wife against her husband's mother.

36 And one's foes will be of his own family.

37 But he, who loves father or mother more than me, is not worthy of my friendship; and he, who loves son or daughter more than me, is not worthy to be mine.

38 And he, who does not take his life in his hand and follow me, is not worthy to be mine.

39 He, who is anxiously solicitous about his life will lose it; but he who exposes his life, on my account, will preserve it.

40 He, who receives you, receives me; and he who receives me, receives him, who sent me.

41 He, who receives a preacher because he is a preacher, shall receive a preacher's reward; and he, who entertains a good man, because he is a good man, shall have the reward of a good man.

42 And whoever shall give even a cup of cold water, to one of these little ones to drink, because he is a pupil, I declare to you, shall not lose his reward.

#### CHAPTER XI.

WHEN the Saviour had finished his instructions to his twelve pupils, he set forth to

teach and to preach in their cities. earnestness, and the earnest take it

2. John the baptizer, while he by force.

was in prison, heard of the ministrations of the Anointed, and law have had reference to John.

sent two of his pupils,

3 To say to him, Art thou he, he is Elias who was to come.

who should come, or are we to expect another?

4 The Saviour replied, Go, and tell John of the things, which you hear and see.

5 The blind see, the lame walk, the lepers are cured, the deaf hear, the dead are raised, and the poor have the good news proclaimed to them.

6 And happy is he, who shall not be offended with me.

7 After the pupils were gone, the Saviour addressed the assembly, respecting John, saying,

What went you out into the wilderness to see? A reed shaken by the wind?

8 What went you out into the wilderness to see? A man clothed in fine raiment? They, who

wear fine clothing are in the palaces of kings.

9 What went you out to see? A preacher? Yes, I assure you, and more than a preacher.

10 John the baptizer, is he, of whom it is written, Lo, I send my messenger before thee, who shall smoothe the way before thy feet.

11 I declare to you, that among the whole human family, there has not arisen a greater personage than John the baptizer. Notwithstanding, he, who is least in the dominion of God, is more excellent than he.

12 Ever since the ministrations of John the baptizer, the dominion of God admits of earnestness, and the earnest take it by force.

13 All the prophets and the law have had reference to John.

14 And you may rely upon it, he is Elias who was to come.

15 Whoever has ears to hear, let them give attention.

16 To what shall I compare this generation? They are like those children, who sit in the markets, and call to their companions,

17 Saying, We have piped for you and you have not danced. We have mourned for you and you have not lamented.

18 John came neither eating nor drinking, and they say he has an evil spirit.

19 The Son of man came eating and drinking, and they say he is a glutinous man, a wine tippler, a friend of tax-gatherers and of vagrants. But reason and propriety are commended by all who are reasonable.

20 Then he began to reprove those cities, in which most of his miracles had been wrought, because they remained impenitent.

21 Woe to Corazin! Woe to Bethsaida! for if the miracles, which have been done in you had been wrought in Tyre and Sidon, they would have been reformed long ago; clothing themselves in sackcloth and sitting in ashes.

22 I assert that the doom of Sodom, at the day of judgment, will be more tolerable than yours.

23 And Capernaum, which is exalted to the heavens, shall be levelled to the ground; for if the miracles which have been wrought there, had been wrought

in Sodom, it would have reformed you not read of what David, and ed ; and would have remained to they who were with him did, this day. when they were hungry ?

24 But I affirm that the doom of Sodom, at the day of judgment, will be more tolerable than the doom of that city. 4 That they went into a house of worship, and ate of the consecrated bread, which it was not lawful for them to eat ; but was to be eaten by the priests only ?

25 On that occasion, the Saviour said, I thank thee, O Father, Sovereign of the heavens and of the earth, that thou hast concealed the affairs of thy dominion from learned and intriguing men, and hast revealed them to babes, who are frank and innocent. 5 Or have you not read in the book of the law, That the priests, in the temple service, employ the Sabbath day in the same manner as the common days of the week, and are blameless ?

26 So would we have it, Father, for so it has appeared proper to thee. 6 But I would inform you that there is, here present, one of more importance than the temple.

27 All things are delivered to me, by my Father. No one knows the Son, except the Father ; and no one knows the Father, except the Son ; and he to whom the Son shall reveal him. 7 If you had known the meaning of that Scripture, I prefer mercy to sacrifice, you would not have blamed my pupils, who are innocent in the matter.

28 Come to me, all you, who labor, and are oppressively burdened, and I will give you rest ; 8 For the Son of man is Sovereign of the Sabbath day.

29 Take my labor upon you, and learn of me, for I am meek and humble in mind, and you shall have rest in your soul. 9 From thence he went unto their place of worship.

30 My labor is easy and my burden is light. 10 And there was a man there, who had a withered hand. And they said to him, Is it lawful to perform cures on the Sabbath day ? for they sought an accusation against him.

31 But he said to them, What man is there of you, who has but one sheep, if it should fall into a pit, on the Sabbath day, would not take it out ?

12 And how much more valuable is a man than a sheep ? It is lawful to do good on the Sabbath day.

2 But when the Pharisees observed it, they said to him, Thy pupils are doing that, which it is not lawful to do on the Sabbath day. 13 Then he said to the man, Reach out your hand ; and he reached it out, and it became sound, like the other.

3 But he said to them, Have out and held a counsel respect-

ing him, with intent to accuse him. house, which is divided in its interests will fall.

15 But when the Saviour was apprised of it, he withdrew from them; and great multitudes of people accompanied them, and he healed them all;

16 But charged them that they should not make him known:

17 In this manner was accomplished that, which was prophesied by Isaiah, the prophet,

18 See my servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my Spirit upon him, and he shall judge the Gentiles.

19 He shall not strive, nor cry; nor shall any person hear his voice in the streets.

20 A bruised reed he shall not break; and the smoking wick he shall not extinguish, until he shall become both a judge and a conqueror;

21 And in his reputation shall the Gentiles confide.

22 Then there was brought to him one, who was under the power of an evil spirit; he was blind and dumb; and he healed him; so that the blind and dumb spoke and saw.

23 And the people were astonished; and said, Is not this the Son of David?

24 But when the Pharisees heard that suggestion, they said, This fellow expels evil spirits, by the assistance of Beelzebub, the prince of the evil spirits.

25 The Saviour knew their sentiments, and said to them, Every kingdom, which is divided in its own counsels is brought to destruction. And every city or

26 If Satan expel Satan he is opposed to himself, how, then, can his kingdom be maintained.

27 If I expel evil spirits, by Beelzebub, by whom do my pupils, your countrymen expel them?

28 But, if I expel evil spirits, by the Spirit of God, then, the dominion of God is commenced among you.

29 Or how can one enter a strong man's house and steal his goods, unless he first bind the strong man? then, he will rob his house.

30 He, who is not with me is against me; and he, who does not gather with me, scatters.

31 Every kind of sin, and even blasphemy, may be forgiven; except blasphemy against the Holy Spirit. That cannot be forgiven.

32 Whoever speaks against the Son of man may be forgiven; but whoever speaks against the Holy Spirit, will not be forgiven in this world, or in the future world.

33 In your assertions; either make the tree good, and its fruit good; or make the tree bad and its fruit bad; for the tree is known by its fruit.

34 O, venomous generation! how can you, being so bitter, speak good things? for out of the treasures of the heart, the mouth speaks.

35 A good man, from the good treasure in his heart, utters good things; but a bad man, from the bad treasure, utters bad things.

36 But I must inform you, that, at the day of judgment, mankind must give an account,



of every idle word, which they shall speak.

37 By your words you will be justified, and by your words you will be condemned.

38 Then some of the clergy, who were Pharisees, replied; Master, we wish to see exhibited some token of your mission.

39 But he replied: Inimical and adulatory people, wish for a token; but there shall be no token exhibited to them except the token of the prophet Jonah.

40 As Jonah was three days and three nights in the interior of a whale; so shall the Son of man be three days and three nights in the interior of the earth.

41 The inhabitants of Ninevah will judge the present generation, and will condemn it; for they repented, in consequence of the preaching of Jonah; but a greater than Jonah is here present.

42 The queen of the south (of Sheba) will judge the present generation, and will condemn it; for she came from a very distant country, to hear the wisdom of Solomon, but a greater than Solomon is here present.

43 When an evil spirit is expelled from any person, he wanders in desert places, searching for rest; but finds none.

44 Then he resolves that he will return to his abode, from which he was expelled; and when he has returned, he finds it unoccupied, and swept and furnished.

45 Then he goes forth and associates with himself, seven other spirits, still more abandoned than

he, and they go in and abide there; and the last condition of that person is worse than the first. So it will be with this impenitent generation.

46 While he was yet speaking to the people, his mother and his brothers came, and stood without, wishing to speak to him.

47 And one said to him, Thy mother and thy brothers are standing without, wishing to speak to thee.

48 But he said to him, who told him; Who is my mother? and, who are my brothers?

49 And reaching out his hand towards his pupils, he said; Behold my mother and my brothers!

50 For whoever obeys my Father, who is in the heavens, is my brother and sister and mother.

### CHAPTER XIII.

ON the same day, the Saviour, retiring from the house, sat by the side of the lake;

2 And great multitudes assembled about him. He, therefore went into a boat, and sat down; and the assembly stood on the shore.

3 And he addressed them in similitudes; A sower, said he, went forth to sow;

4 And, when he sowed, some seeds fell by the way-side; and the birds came and ate them.

5 Some fell where there were flat rocks, near the surface; and immediately grew up, because they had little depth of earth.

6 But when the sun was at its meridian height, the plants were scorched; and because they had no root they withered.

7 ~~And~~ some fell among thorns; ~~and~~ the thorns grew up, and ~~over-~~powered the plants:

8 But some fell upon good ground, and produced much fruit; some, a hundred fold, some sixty fold, some thirty fold.

9 Let all give their attention, who have ears to hear.

10 His pupils came and said to him; Why speakest thou to them in similitudes?

11 He said to them, Because, although it is permitted to you to know the mysteries of the dominion of God, yet, to them it is not permitted:

12 For, to him, who has knowledge of the things of that dominion, more shall be given; and he shall have an abundance; but, from him, who has it not, shall be taken, even the knowledge, which he has of other things;

13 Therefore, I speak to them in similitudes; because, they, seeing, see not; and hearing they hear not; nor do they understand the mysteries of the dominion of God.

14 In them, is fulfilled the prophecy of Isaiah; Hearing, you shall hear and shall not understand; and seeing, you shall see, and shall not perceive:

15 For this people's heart has become gross, and their ears are dull; and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their mind, and should be converted and I should cure them.

16 But you are happy; for your eyes see and your ears hear.

17 For I declare to you, that

many prophets, and other good people, have wished to see, the things, which you see, but have not seen them, and to hear those things, which you hear; but have not heard them.

18 Hear the explanation of the similitude—the sower.

19 When any one hears the preaching of the dominion; but does not understand it, then comes the wicked One, and catches away that, which was sown in their heart. This is the seed, which fell by the way-side.

20 The seed, which fell where there were flat rocks, near the surface, is he, who hears preaching; and immediately, with joy, receives it;

21 But having taken no root in him, it endures only a short time; for, when trouble or persecution arises on account of his belief, soon he is alienated.

22 The seed, which fell among the thorns, is he, who hears preaching; but the cares about the world and the deceitfulness of riches, overpower his belief; and he is unfruitful.

23 The seed, which fell upon good ground, is he, who hears preaching, and understands it, and bears fruit, thirty, sixty, and an hundred fold.

24 Then he spoke to them the following similitude: The dominion of God resembles a man, who sowed good seed in his field;

25 But, while his men were asleep, his enemy came and sowed weeds among the wheat, and went away.

26 And when the wheat was grown up and produced grain,

there were the weeds also.

27 And the servants of the man came and said to him, Sir, did you not sow good seed in your field? from what source are these noxious weeds?

28 He replied, An enemy has done this. The servants said to him; Would you not wish, that we should go and pull them up.

29 But he said, No; lest when you are pulling up the weeds, you should pull up the wheat also, with them.

30 Let both grow together until the harvest; and at the harvest I will direct the reapers to gather the weeds first; and bind them in bundles, to be burned; but to gather the wheat into my barn.

31 Afterwards, he spoke the following similitude. The dominion of God is like a grain of mustard seed, which a man sowed in his field:

32 It is indeed the least of all seeds; but when it is grown, it is the greatest among herbs, and becomes a tree; so that the birds come and sleep in the branches of it.

33 And, then, the following similitude: The dominion of God is like leaven, which a woman mixed with a quantity of flour, and the whole was leavened.

34 These instructions the Savior communicated by similitudes; and this is the only manner of speaking, by which he addressed the multitude.

35 Thus was fulfilled, that which was predicted by the prophet; I will speak in parables; I will express things, which have been kept secret from the creation of the world.

36 Then, the Saviour dismissed the assembly, and went into the house. And his pupils came to him, and requested him to explain to them the similitude, respecting the noxious weeds, among the wheat.

37 He replied; He, who sowed the good seed is the Son of man.

38 The field represents the world; the good seed, the children of the dominion of God; and the weeds, the children of the evil spirit.

39 The enemy, who sowed them represents the wicked One; the harvest, the end of the world; and the reapers are the angels;

40 As the weeds are gathered to be burned in the fire; so shall it be, at the end of the world.

41 The Son of man will send his angels; and they will remove out of his dominion, all things which offend; and those, who do iniquity;

42 And will consign them to a furnace of fire; where there will be wailing and rage unmitigated.

43 There, they, who have been correct in their life, appear as glorious as the sun, in the dominion of their Father. Let all give their attention, who have ears to hear.

44 Further; The dominion of God is like treasure, hid in a field, which, when a man has found it, he conceals, and with joy, goes and sells all that he has, and buys that field.

45 Further; The dominion of God is like a merchant, who was in quest of valuable pearls;

46 Who when he had seen a

pearl of great value, sold all his property and bought it.

47 Further; The dominion of God is like a net, which was thrown into the sea, and collected every kind;

48 And which, when it was full, they drew to the shore; and sat down, and put the good into baskets, and threw the bad away.

49 So it will be at the end of the world. The angels will come forth and separate the wicked from those, who have been correct in their conduct.

50 And will put them into a furnace; where there will be wailing and rage unmitigated.

51 The Saviour, then asked them whether they had understood all his instructions; And they said, Yes, Sir.

52 And he said to them; Every clerk, who is well instructed, as to the dominion of God, is like the head of a family, who brings from his treasure, old things and new.

53 When the Saviour had concluded his similitudes, he retired from that place.

54 And came into his own neighborhood, and taught in their place of worship. And they were astonished, and said, from whence has this man such wisdom and such power?

55 Is not this the carpenter's son? Is not the woman, who is called Mary, his mother? Are not James and Joses and Simon and Judas his brothers?

56 Are not his sisters all with us? From whence then, has this man all these things?

57 And they were offended at

him. But the Saviour said to them; A preacher is every where honored, except in his own neighbourhood, and in his own house.

58 And he did not perform many miracles there on account of their want of confidence in him.

#### CHAPTER XIV.

HEROD, the president of the province, hearing the fame of the Saviour,

2 Said to his servants; This is John the baptizer; he is risen from his grave; and is making this display of wonders.

3 For Herod had caused John to be apprehended, and bound, and put in prison, on account of his reproving him, for having married his brother Philip's divorced wife.

4 For John had said to him; It is not lawful for you to have her.

5 And he would have killed him; but he feared the people; for they believed him to be a prophet.

6 But, at the celebration of Herod's birth-day, the daughter of Herodias danced before them and pleased Herod;

7 And he pledged himself by an oath, to give her whatever she would ask.

8 And she, having been previously instructed by her mother, said; Give me John, the baptizer's head in a basin.

9 But the king was sorry; notwithstanding, on account of his oath, and those, who sat with him, at dinner, he ordered that it should be given her.

10 And he sent men, who beheaded John in the prison.

11 And his head was brought in a basin, and given to the young woman : and she carried it to her mother.

12 And the pupils of John came and took the body and buried it ; and went and told the Saviour.

13 When the Saviour heard of it, he retired by ship, into a desert : but when the people heard of his retirement, they followed him, on foot, out of the cities.

14 And the Saviour, going forth, saw a great multitude, and had compassion towards them, and cured their sick.

15 At evening, the pupils came to him, and said, This is a desert, and it is late ; dismiss the people, that they may go into the villages and buy, for themselves, victuals.

16 But the Saviour replied, They need not retire ; furnish them with food yourselves.

17 They said to him, We have but five loaves of bread, and two fishes.

18 He replied, Bring them here to me ;

19 And he directed the people to sit down on the grass : and he took the five loaves and the two fishes, and raising his eyes to the heavens, he asked a blessing, and broke the bread, and passed the food to his pupils, and the pupils to the people.

20 And they all ate, and were satisfied. And they collected the fragments, which remained, — twelve baskets full.

21 There were about five thousand men, besides women and children, who had eaten.

22 And he urged his pupils to

get into a boat, immediately, and to go to the other side of the lake, while he dismissed the people.

23 After he had dismissed the assembly, he went up upon a mountain, alone, to pray. And after it was evening, he was there alone ;

24 But the boat was, at that time, in the middle of the lake ; tossed by the waves ; for the wind was against them.

25 About three o'clock, in the morning, the Saviour went to them, walking on the lake.

26 When the pupils saw him, walking on the lake, they were surprised, and said, It is a spirit : and they cried out for fear.

27 Then the Saviour immediately spoke to them and said, Be cheered ; it is I ; be not afraid.

28 Peter replied ; Sir, if it be thou, bid me come to thee on the water.

29 And he said ; Come. And Peter got out of the boat, and walked on the water, to go to the Saviour.

30 But the wind being very boisterous, he was afraid : and beginning to sink, he cried out, Sir, save me.

31 Then the Saviour immediately reached out his hand, and caught him ; and said to him, O, you of little confidence, Why did you doubt ?

32 When they were come into the boat, the wind ceased to blow.

33 Then, they, who were in the boat came, paid their respects to him, and said, Thou art indeed the Son of God.

34 When they had crossed

the lake, they were in the neighbourhood of Gennesaret.

35 When the inhabitants of that place ascertained, that he had come, they sent into all the adjacent country and brought to him all, who were diseased;

36 Who entreated him, that they might touch, only the hem of his garment; And all who touched him, were made entirely well.

#### CHAPTER XV.

**T**HERE came to the Saviour. clergymen and Pharisees, who were of Jerusalem, who said to him,

2 Why do thy pupils conduct contrary to the tradition of the old people. They do not wash their hands, when they eat, at meals.

3 But he replied; Why do you contravene the commands of God, by your tradition?

4 God has said, Honor thy father and mother. And whoever curses father or mother shall be killed.

5 But you say, that whoever shall state to his father or mother, that he considers it a gift, by whatever means, they are profited, by him,

6 And do not honor his father or mother, he shall go free. Thus, you have contravened the command of God by your tradition.

7 O, insincere people! Well did Isaiah prophecy of you.

8 "This people approach me with their mouth; and honor me with their lips; but their heart is far from me.

9 It is in vain, that they do homage to me, while they teach,

for doctrines, the commands of mankind."

10 Collecting the people around him, he said to them; Hear and understand.

11 That which goes into the mouth, does not defile a person; but that, which comes out of the mouth, does.

12 Then his pupils came to him and said; Knowest thou, that the Pharisees were offended, when they heard that observation?

13 He replied; Every plant, which my heavenly Father hath not planted shall be uprooted.

14 Leave them to themselves; they are blind leaders, leading the blind. If the blind lead the blind, both will fall into the ditch.

15 Then Peter said to him, explain to us the similitude.

16 He replied; Is it unintelligible to you also?

17 Are you not conscious, that whatever enters the mouth, goes into the intestines and is voided into a dray;

18 But sentiments uttered by the mouth, proceed from the heart; and, if corrupt, defile the character.

19 For, out of the heart, proceed evil thoughts, murders, adulteries, fornications, thefts, perjury, blasphemy:

20 Such things defile a person; but to eat without, ceremoniously washing the hands, is no defilement.

21 The Saviour, then journeyed to the vicinity of Tyre and Sidon.

22 And a woman of Canaan, who had come from the same vi-

cinity earnestly entreated him, and said, Have mercy on me, O Sir, thou Son of David. My daughter is severely afflicted by an evil spirit.

23 But he did not answer her. And his pupils came and entreated him, and said; Send her away; for she cries after us.

24 But he said, I am not sent to any; except the lost sheep, of the family of Israel.

25 Then she came and paid her respects to him, and said, Sir, help me.

26 But he said, It is not proper to take the children's food and give it to dogs.

27 She replied; True, Sir, but the dogs eat the crumbs, which fall from their master's table.

28 The Saviour replied, Woman, you have great confidence; be it to you according to your wish. And her daughter was cured, that very hour.

29 Then the Saviour left that vicinity, and went to the lake of Gahlee; where he went up upon a mountain, and sat down;

30 And great multitudes came to him, having with them, the lame, the blind, the dumb, the decrepid, and those, who were afflicted with various diseases; and laid them down, at the Saviour's feet; and he cured them.

31 And the people were astonished, at seeing the dumb speak, the decrepid made sound, the lame walk and the blind see; and they praised the God of Israel.

32 The Saviour, then called his pupils, and said to them; I have an anxiety for the people; for they have been with me

three days, and have nothing to eat; and I do not wish to dismiss them, fasting; lest they faint by the way.

33 His disciples replied; By what means, can we obtain, here in the wilderness, sufficient food, for so great a multitude;

34 The Saviour said to them, How many loaves have you? and they replied, Seven, and a few little fishes.

35 And he directed the people to sit down on the ground,

36 And took the seven loaves, and the fishes; and having asked a blessing, he divided them into portions, and handed them to his pupils; and his pupils passed them to the people;

37 And they all ate, and were satisfied; and they collected the fragments, which were left; seven baskets full.

38 There were four thousand men, who ate; besides women and children.

39 And he dismissed the assembly; and went in a boat, to the neighborhood of Magdala.

## CHAPTER XVI.

THE Pharisees and Sadducees came, and to tempt him requested that he would exhibit, to them a sign from the heavens.

2 He replied; When it is evening, you say, it will be fair weather; for the sky is red.

3 And in the morning; It will be unpleasant weather, to-day; for the sky is red and lowering. O, insincere people, you can see the expanse of the sky; but cannot see the signs, which betoken the present dispensation.

4 This degenerate and adulatory generation ask for a token;

but no token shall be given, but Thou art the Anointed—the Son that of the prophet Jonah. And of the living God. he left them.

5 The pupils also came to that side of the lake; but had forgotten to bring any food.

16 The Saviour said to them, in his instruction, Beware of the leaven of the Pharisees and of the Sadducees.

7 They said, among themselves; It is because we have brought no bread.

8 Which the Saviour perceived, and said to them, O you of little confidence! Why be concerned about not having brought any bread?

9 Do you not recollect the five loaves among five thousand—how many baskets full of the fragments you collected?

10 Nor the seven loaves among four thousand—how many baskets full you collected?

11 I had no reference to bread. I spoke of the leaven of the Pharisees and of the Sadducees.

12 Then they understood, that in speaking of leaven, he cautioned them against the doctrines of the Pharisees and of the Sadducees.

13 The Saviour then passed on, to the vicinity of Cesarea Philippi; and there, in his instructions, said to his pupils, Whom do people say that I, the Son of man, am?

14 And they replied: Some say that thou art John the baptizer, some Elias, and others Jeremiah or one of the prophets.

15 He said to them, whom do you say that I am?

16 Simon Peter answered,

17 The Saviour replied; You are blessed, Simon, son of Jonas; for a human being has not revealed it to you, but my Father, who is in the heavens.

18 And I, on the other hand, say to you, You are Peter. (a rock,) and upon this rock, I will build my church; and the power of the apostate legions, shall not prevail against it.

19 I will commit to you the keys of the dominion of God. Whatever you shall bind on earth, shall be bound in the heavens, and whatever you shall release on earth, shall be released in the heavens.

20 Then he enjoined upon his pupils, that they should not tell any person that he was the Saviour, the Anointed.

21 At that period of time, the Saviour began to inform his pupils, as to his future trials—that he should go to Jerusalem; and should there suffer much from the old men, and from the chief priests, and other clergy, and be killed; but that he would be raised to life again, on the third day.

22 But Peter began to remonstrate with him; and he said, Sir, this shall never be done to thee.

23 But he turned and said to Peter, Desist, opposer, you are a hindrance to me; for you do not perceive things, as God views them; but only as they are viewed by mankind.

24 The Saviour, then said to his pupils; If any one would wish to accompany me, he must renounce self-gratification; must



bear upon his shoulder, the instrument of his death ; and must follow my example.

25 For whoever is too much intent upon saving his life, will loose it ; but whoever is willing to loose his life, for my sake, shall save it :

26 For what profit is it to a person to gain the whole world ; if he loose his soul ? What can a person give, in exchange for their soul ?

27 The Son-of-man will one day come, in the splendor of his Father, with his angels. Then he will reward every one according to their deeds.

28 I assure you, that there are some standing here, who will not die, before they shall see the Son-of-man, come to his dominion.

## CHAPTER XVII.

SIX days afterwards, the Saviour conducted Peter, James and John, his brother, up into a high mountain, which was retired,

2 And was remarkably changed in his appearance, His face shone like the sun ; and his raiment was white as the light.

3 And Moses and Elias appeared to them ; and seemed to be talking with him.

4 Peter said to the Saviour, Sir, it is well for us to be here : If thou wilt, let us construct here three altars ; one for thee, one for Moses and one for Elias.

5 While he was speaking a bright cloud appeared, over them, and a voice was heard in the cloud, which seemed to say, This is my beloved Son, with whom I

am well pleased ; regard his instructions.

6 When the pupils heard the sound, they fell down, with their face to the ground, and were much frightened ;

7 But the Saviour came and touched them, and said, Arise, and be not afraid.

8 When they looked up, they saw no person : except the Saviour.

9 While they were descending the mountain, the Saviour enjoined upon them, that they should not speak of their vision, to any one, until the Son-of-man were raised to life again.

10 His pupils then said to him, Why do the clergy say, that Elias must come first.

11 The Saviour replied, It is true that Elias must come first, and restore all things.

12 Elias has already come, and they have treated him, as they chose. In the same manner, the Son-of-man will suffer by them.

13 Then the pupils perceived, that he had reference to John, the baptizer.

14 When they had returned to the people ; there came to him a person, who kneeled to him and said,

15 Sir, have compassion for my son ; for he is a lunatic ; and severely afflicted ; often he falls into the fire ; and often into the water,

16 I brought him to thy pupils ; but they could not cure him.

17 The Saviour replied ; O, generation, alienated and wanting in confidence, how long must I be with you ? how long must I

bear with you? Bring him to me.

18 The Saviour, then reprov-  
ed the evil spirit; and the lad  
was cured, that very hour.

19 The pupils, afterwards,  
came to the Saviour, in a retired  
place, and said, Why could we  
not expel the evil spirit?

20 The Saviour said to them,  
On account of your want of con-  
fidence in God; for I assure you,  
that if you have confidence, equal  
to a grain of mustard seed, you  
may say to this mountain, re-  
move yonder, to that place, and  
it will remove; and nothing will  
be impossible for you.

21 However, this kind of evil  
spirit cannot be removed with-  
out prayer and fasting.

22 While they yet remained  
in Galilee; The Saviour said to  
them; The Son-of-man will be  
betrayed into the hands of men:

23 And they will kill him;  
and the third day he will be  
raised to life again. And they  
were very sorry.

24 When they came to Caper-  
naum; they, who receive tribute,  
came to Peter, and said, Does  
your teacher pay tribute?

25 He replied, Yes; But when  
he came into the house, the Sa-  
viour met him, and said, What  
is your view of this Simon? Of  
whom do the kings of the earth  
take tribute? of their own sub-  
jects or of strangers?

26 Peter replied, Of strangers.  
The Saviour said to him; sub-  
jects, then, are free.

27 But lest we should offend  
them; go to the lake, and throw  
in a hook, and take the first fish,  
that you catch, and open his

mouth, and you will find a piece  
of money; give that to them, for  
me and you.

## CHAPTER XVIII.

AT that time the pupils came  
to the Saviour and said,  
Who is the greatest in the do-  
minion of God?

2 The Saviour called to him a  
child, and setting him among  
them, said,

3 I assure you, that unless  
you are changed, and become  
like children, in your views and  
feelings, you will not belong to  
the dominion of God.

4 Whoever humbles himself,  
like this child, is greatest in the  
dominion of God.

5 And whoever receives a  
child on my account, receives me.

6 But whoever offends one of  
these little ones, who confide  
in me, it were better for him that  
he, with a stone tied to his neck,  
were thrown into the sea.

7 Woe to the world on ac-  
count of offences! Offences will  
occur, but woe to those, by  
whom they come.

8 Therefore, if your hand or  
foot be the cause of your offending  
God, it is better to cut them off;  
and to enter upon life, in the  
dominion of God, lame and mu-  
tilated; than having two hands  
and two feet, to be thrown into  
everlasting burnings. (9. —)

10 Do not despise one of these  
little ones; for I assure you,  
that their ministering spirits, are  
always acknowledged in the pre-  
sence of my Father, in the heav-  
ens.

11 The Son-of-man is come to  
save that which was lost.

12 If a man have a hundred

sheep, and one of them be gone astray, does he not leave all the rest, and go into the mountains to look for the one, which is gone astray?

13 And if he find it, I assure you, he rejoices more on account of that sheep, than of the ninety-nine, which did not go astray.

14 Just so, your Father, who is in the heavens, will not permit one of these little ones to perish.

15 If your brother injure you, go to him and tell him his fault; and to him alone. If he listen to you, you have gained your brother.

16 But if he will not listen to you, take with you one or two more; that by the testimony of two or three witnesses, all the particulars may be established.

17 But if he refuse to hear them; bring the complaint before the church; and if he refuse to hear the church, regard him as a heathen and an extortioner.

18 I assure you, that whatever you shall bind on earth shall be bound in the heavens; and whatever you shall release on earth, shall be released in the heavens.

19 And if two of you shall agree, on earth, respecting any thing, which you shall ask, it shall be done for you, by my Father, who is in the heavens.

20 Wherever two or three shall assemble, on my account, there I will be, in the midst of them.

21 Peter then came to him, and said, How often shall I forgive my brother, if he offend me? seven times?

22 The Saviour replied, I advise, that it be, not only seven times, but seventy times seven.

23 The dominion of God is like a certain lord, who called his servants to a settlement.

24 In the reckoning, one was brought to him, who owed him ten thousand pounds.

25 But as he had nothing to pay the debt, his lord directed that he should be sold, and his wife and children; and all that he had and payment to be made.

26 The servant, therefore, prostrated himself, and treated him with the greatest respect, and said, Sir, have patience with me, and I will pay you all that is due.

27 Then, the lord of the servant, softened to compassion, released him, and gave him the debt.

28 But the same servant went out; and finding one of his fellow servants, who owed him a hundred pence, he laid hold of him and took him by the throat, and said, Pay me what you owe me.

29 His fellow servant prostrated himself, at his feet, and entreated him to have patience with him, and he would pay him all the debt.

30 But he would not; but put him into prison until he should pay the debt.

31 When his fellow servants saw what was done, they were very sorry, and came and told their lord.

32 His lord, then called him, and said to him, O, you ungrateful servant! I forgave you all

that debt, because you requested me to do it ;

33 Ought not you also, to have had compassion on your fellow servant as I had pity on you ?

34 And his lord was angry, and committed him to the police, until he should pay all, that was due to him.

25 So also, will my Father who is in the heavens, do to you, if you do not cordially forgive each one his brother, his faults.

#### CHAPTER XIX.

**W**HEN the Saviour had concluded his instruction he left Galilee, and went into that part of Judea, which is beyond Jordan ;

2 And great multitudes accompanied him : and he cured their sick.

3 The Pharisees also came to him, to try him ; and said, Is it lawful for a man to divorce his wife for unimportant causes ?

4 He replied ; Have you not read, in the scriptures, that he who made them, at their creation, made them male and female ;

5 And said ; For this reason a man shall leave his father, and mother, and shall join himself to his wife ; and they two shall be one.

6 Therefore, they are no longer two, but one. And let not man separate, what God hath joined together.

7 They replied ; Why then did Moses direct to give a writing of divorcement, and to put her away ?

8 He rejoined ; Moses on account of your alienated affections permitted you to dismiss your wives ; but, at the creation it was not so.

9 I say to you ; that whoever shall divorce his wife except for criminal and carnal intercourse, before marriage, and shall marry another, is guilty of adultery.

And whoever shall marry her who is so divorced, is guilty of adultery.

10 His pupils remark ; If such are the circumstances of the marriage relation, it is not best to marry.

11 He replied ; None can follow your suggestion, but those, who are endowed with spiritual gifts.

12 But there are some, who have been so endowed from their birth ; And there are some, who have been so constituted by men ; And there are some, who have constituted themselves so, to promote the dominion of God. Let those, who can, with propriety, abstain from marriage, do so.

13 They then brought to them some little children, requesting that he would lay his hand on them, and commend them to God ; but the pupils repressed those, who brought them.

14 But the Saviour said, Permit little children to come to me, and do not forbid them ; for the dominion of God is constituted of such.

15 And he laid his hands on them and retired.

16 A person, then came to him, and said to him ; Good teacher, what good deed must I do, that I may have eternal life ?

17 And he replied ; Why do you call me good ? There is no one good, but God. But if you wish to enter into life, keep the commandments.

18 He replied; Which? The Saviour said, You shall not murder. You shall not commit a felony. You shall not steal. You shall not testify falsely.

19 Honor your father and mother. Love your neighbor as yourself.

20 The young man replied; All these things. I have observed, from my youth. What further is necessary?

21 The Saviour said to him If you wish to be complete, sell what you have and give it to the poor, that you may have treasure in the heavens, and accompany me.

22 But when the young man heard that requisition, he went away dejected; for he had great possessions.

23 The Saviour said to his pupils, I assure you, it is with difficulty, that a rich man can enter the dominion of God:

24 It is easier for a cable to pass through the eye of a needle, than for a rich man to enter the dominion of God.

25 His pupils were much surprised, at that observation, and replied; Who then can be safe.

26 The Saviour observing it, said to them, For men, it is impossible; but for God all things are possible.

27 Peter said to him; We have left all and have followed thee; what will be our reward?

28 The Saviour replied; I assure you that you, who have accompanied me, (at the resurrection, when the Son-of-man shall sit on his throne in splendour,) shall also sit upon twelve

thrones, judging the twelve tribes of Israel.

29 Every one, who has lost houses or lands, or brothers or sisters, or father or mother, or wife or children, for my sake, shall receive a hundred fold; and shall inherit everlasting life.

30 But many, who are first, in temporal things, will be last in the dominion of God, and the last first.

## CHAPTER XX.

THE dominion of God resembles a certain farmer. He went, early in the morning, to hire laborers for his vineyard.

2 And contracting with some for a shilling per day, he sent them to his vineyard.

3 And he went out about nine o'clock, and found others standing in the market.

4 And said to them, Go and work in my vineyard, and I will pay you whatever is right. And they went to the vineyard.

5 And he went, about twelve o'clock and hired others.

6 And he went, about five o'clock, and found others standing idle; and said to them; Why are you standing here all the day idle?

7 They replied; Because no person has hired us. He said to them, Go and work in my vineyard, and whatever is right, you shall receive.

8 At evening the owner of the vineyard, said to his steward, Call the laborers and pay them their wages, beginning with the last.

9 When they came, who were hired about five o'clock, they received, each man a shilling.

10 But when they came, who is your request? She replied; were first hired, they supposed that they should receive more; but they received, every man a shilling.

11 After they had received it, they murmured against the farmer, saying,

12 These last have worked, but one hour, and you have rewarded them equally with us, who have borne the burden and heat of the day.

13 But he said to one of them, Friend, I do you no wrong; did you not contract with me for a shilling?

14 Take what is yours and be satisfied, I intend to pay the last the same wages.

15 Is it not proper for me to do as I choose with what is my own? Ought you to be displeased because I have been liberal?

16 Just so; there are many, who are last, who will be first; and many, who are first, who will be last: for many are invited; but few accepted.

17 The Saviour, when going to Jerusalem, took his twelve pupils aside, and said to them;

18 We are going, now, to Jerusalem, and the Son-of-man will be betrayed to the chief priests and the clergy, and they will condemn him to die.

19 And will deliver him to the Gentiles, who will ridicule and scourge and crucify him, and the third day he will rise.

20 There came to him the wife of Zebedee, with her sons James and John paying her respects to him, and requesting a favour of him.

21 And he said to her, What

is your request? She replied; Let my two sons sit, the one on thy right hand, and the other on thy left, in thy dominion.

22 But the Saviour replied; You are not sensible how much your request implies. Are you able to drink of the cup, which I shall drink of; and to be baptized with the baptism, which I am baptized with? They replied; We are.

23 He said to them; You may indeed drink of my cup, and be baptized with my baptism; but to sit on my right hand and on my left, it is not my province to give: It will be given to those, to whom my Father has appropriated it.

24 The other ten pupils, when they heard the request, were highly displeased with the two brothers;

25 But the Saviour called them to him and said; It is a fact, with which you are acquainted, that among the Gentiles, princes exercise authority over their subjects; and they, who are great, assume superiority;

26 Let it not be so among you; but if any one is superior among you, let him be your assistant. [27 —]

28 Even the Son-of-man came not to be served; but to serve; and to give his life a ransom for many.

29 When they set forth from Jerico, a great multitude followed them.

30 And two blind men, who were sitting by the side of the road, when they heard that the Saviour was passing by, called

out and said, Have mercy on us, O Sovereign, thou Son of David. 8 And a very great multitude accompanied him. Some spread

31 But the people reproved their garments in the road; others them; and demanded that they cut off branches from the trees, and strewed them in the road. Others should be silent; but they cut off branches from the trees, and strewed them in the road.

mercy on us, O, Sovereign, thou Son of David. 9 And the multitude, who went before and those, who fol-

32 And the Saviour stopped, and called them, and said, What do you wish? lowed, shouted, Hozanna; to the Son of David—blessed is he, who comes as an ambassador

33 They replied; Sir, that our eyes may be enlightened. highest. from God. Hozannah, in the

34 And the Saviour having compassion for them, touched their eyes; and immediately, their eyes were enlightened. 10 When he was come into Jerusalem, the whole city was in commotion, saying, Who is this?

And they followed him.

#### CHAPTER XXI.

WHEN they were on their way to Jerusalem, and the Saviour, the prophet of Nazareth of Galilee.

were come to Bethphage, at the mount of Olives, the Saviour sent out those, who trafficked in the temple; and overthrew the tables of the brokers; and the

2 Saying to them, Go, into the Village over against you, and there you will find an ass tied, and a colt with her; untie them and lead them to me. 12 And the Saviour went into the temple; and overthrew the tables of the brokers; and the counters of those, who sold doves.

3 If any person shall object, say, The Preceptor hath need of them, and immediately they will release them. 13 And he said to them; It is written, My house shall be called the house of prayer; but you have made it a den of thieves.

4 By these proceedings the prophecy was fulfilled, which he cured them. 14 And the blind and the lame came to him, in the temple, and

says, 15 When the chief priests and clergy saw the remarkable things, which he did; and the children in the temple shouting Hozanna, to the Son of David, they were much displeased.

5 Tell the daughter of Zion, Behold your king cometh to you meek, and sitting upon an ass, accompanied by a colt, the foal of an ass. 16 And said to him, Hearst thou what these say? The Saviour replied, Yes; Have you not read the Scripture, "Out of the mouth of babes and sucklings thou hast perfected praise?"

6 And the pupils went and did as the Saviour had directed them. 17 And he left them and went

7 They brought the ass and the colt, and put their cloaks upon the ass, and set him thereon.

out of the city to Bethany; and he lodged there.

18 In the morning as he returned to the city, he was hungry.

19 And seeing a fig-tree in the road, he went to it; but found nothing thereon, except leaves. And he said, Let no fruit grow upon it forever. And soon the fig-tree withered away.

20 When the pupils perceived it, they were surprised and said, How soon is the fig-tree withered away.

21 The Saviour replied; I declare to you, that if you have entire confidence in God, you may not only do this, which is done to the fig-tree; but you may say to this mountain, Remove and be plunged into the sea, and it will be done.

22 And whatever you shall ask, in prayer, believing, you will receive.

23 When he was come into the temple, the chief priests and the old men among the people came to him, while he was teaching, and said, by what authority, dost thou these things? and who gave thee this authority?

24 The Saviour replied, I too will ask you one thing, if you tell it me, I will tell you the authority, by which I do these things.

25 The baptism of John; whence was it? from heaven, or of men? And they consulted among themselves, saying, If we shall say from heaven; he will say to us; why then, did you not believe him?

26 But if we shall say, Of men; we fear the people; for all believe John to be a prophet.

27 And they answered the

Saviour, We cannot tell. And he said Nor do I tell you, by what authority I do these things.

28 I will propose to you one question: A certain man had two sons; and he came to the first and said, Son, go and work to-day in my vineyard,

29 He replied, I will not; but afterwards he changed his purpose and went.

30 And he came to the second with the same injunction. He replied; I will go, sir; but went not.

31 Which of these two did the will of his father? They say to him, The first. The Saviour saith to them, I declare to you, that the extortioners and the lewd women will enter the dominion of God in preference to you.

32 John came to you to proclaim the way of salvation; but you, with all your pretensions, did not believe him; but the extortioners, and the lewd women believed him. And you, when you had seen the Saviour, did not change your course, that you might believe.

33 Hear another parable, There was a certain farmer, who planted a vineyard, hedged it around, made a wine-press in it, built a suitable shelter, let it out to cultivators, and went to a distant country.

34 When the time to gather grapes had arrived, he sent his servant to the cultivators of the vineyard, to receive the fruits of

35 But they beat one of the servants, stoned another, and killed another.



36 Afterwards, he sent other servants, more than the former, and they treated them in a similar manner.

37 At last he sent his son, supposing that they would respect his son ;

38 But when the cultivators saw the son, they said among themselves, This is he ; let us kill him, and let us seize his inheritance.

39 And they caught him, killed him, and threw him out of the vineyard.

40 When the owner of the vineyard comes, what will he do to those men ?

41 They reply ; He will utterly destroy those wicked men, and will let out his vineyard to other cultivators, who will deliver to him the fruits, in their season.

42 The Saviour said to them, Did you never read in the Scriptures, "The stone, which the builders rejected, is become the chief corner stone. This is the Sovereign's doings, and it is wonderful in our view."

43 The dominion of God will be taken from you, and given to a nation, which will deliver the fruits thereof.

44 Whoever shall fall upon that stone will be broken ; but him, on whom, it shall fall, it will grind to powder.

45 The chief priests and Pharisees, on hearing his similitudes, perceived that he spake of them.

46 But they feared the people ; and did not dare to lay hands on him ; for the people believed him to be a prophet.

## CHAPTER XXII.

THE Saviour resumed his parables and said,

2 The dominion of God resembles a certain king, who made a wedding for his son.

3 He sent his servants to bring to the wedding those, who had been invited ; and they would not come.

4 And he sent other servants to say to those, who had been invited, I have prepared my dinner,—my oxen and my fatlings are killed ; and all things are ready ; come to the wedding.

5 But they treated it lightly, and went away, one to his farm, another to his merchandise.

6 The rest of them treated his servants cruelly, and killed them.

7 When the king heard of it, he was angry, and sent his army and destroyed those murderers, and burnt their city.

8 Then he said to his servants, The wedding is ready, but they, who were invited, were not worthy.

9 Go, therefore, into the street, and invite to the wedding all, whom you meet.

10 Accordingly, the servants went into the streets, and collected all, whom they met ; bad and good ; and the wedding was furnished with guests.

11 When the king came in, to see the guests, he saw there, a man, who had not put on a wedding garment.

12 And he said to him, friend, why did you come in, without stopping, at the vestibule, and putting on a wedding garment ? And he could not answer.

13 The king then said to his

servants, blind him, hand and foot, and take him away, and put him out into darkness; there will be weeping and gritting of teeth.

14 For many are invited, but few selected.

15 Then the Pharisees held a counsel, to devise means, to entangle him in his conversation.

16 And they sent to him their scholars and the Herodians, who said to him, Preceptor, we know that thou art true, and teachest religion correctly, nor fearest any man; for thou dost not regard the person of men,

17 Tell us; what thinkest thou? Is it proper to pay tribute to Cesar, or not?

18 But the Saviour, perceiving their craftiness, said; Insincere people! why do you tempt me?

19 Show me the tribute money. And they brought to him a penny.

20 And he said to them; Whose image and superscription is this?

21 They reply, Cesar's; he rejoined, Give, therefore, to Cesar, the things, which are Cesar's; and to God, the things, which are God's.

22 When they heard his reply, they were confounded; and left him and went away.

23 The same day, the Sadducees, who say that there is no resurrection, came to him, with the following question;

24 Preceptor, Moses said, if a man die, without children, his brother shall marry his wife; and continue the line of his brother's heirs,

25 There were, among us, seven

brothers; the first married a wife and died; and having no children, left his wife to his brother.

26 And so of the second and third, to the seventh,

27 At last the woman died.

28 At the resurrection, whose wife of the seven will she be? They all married her.

29 The Saviour replied; You err, for want of a knowledge of the Scriptures; and of the power of God.

30 After the resurrection they neither marry, nor are given in marriage; but are like the angels of God, in the heavens.

31 Respecting the resurrection of the dead, have you not read what God said to Moses?

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob: for God is not the God of the dead, but of the living.

33 The people, on hearing this, were surprised at his learning.

34 But when the Pharisees heard, that he had silenced the Sadducees, they assembled.

35 And one of them, who was a lawyer, to try him, said to him,

36 Preceptor, which is the most important command in the decalogue?

37 The Saviour replied; You shall love the Sovereign, your God, with all your heart and with all your soul.

38 This is the first and the great command.

39 And the second is like it in importance, You shall love your neighbour as yourself.

40 On these two commands, are suspended all the law and the prophecies.

41 While the Pharisees were assembled, the Saviour said to them,

42 What do you think of the Saviour? whose son is he? They reply. The son of David.

43 He said to them, Why then does David, by inspiration, call him Sovereign.

44 Saying, The Sovereign said to my Sovereign, Sit thou at my right hand, until I make thy enemies, thy footstool.

45 If David call him Sovereign, how can it be, that he is his son?

46 And no man could answer him a word; nor dared any man, from that day forth, ask him any more questions.

#### CHAPTER XXIII.

**T**HE Saviour then addressed his pupils and the people.

2 The clergy and the Pharisees, said he, sit in Moses' seat:

3 Therefore, observe and do all, which they bid you; but do not conduct according to their deeds; for they say, but their conduct does not correspond.

4 They bind heavy burdens, hard to be borne, and put them on men's shoulders; but they themselves will not relieve them with one of their fingers.

5 They do all these deeds to be seen of mankind. They make wide their girdles, and the borders of their garments,

6 They take the best rooms at feasts, and the chief seats in the places of worship;

7 And love situations in the markets, and to be called doctor.

8 But be not you called doctor; for the Saviour is your pre-

ceptor, and you are all brothers. 9 And call no man on earth father; for you have one father, who is in the heavens.

10 Nor be you called teacher; for the Saviour is your teacher.

11 He who is most competent among you, shall be your servant;

12 He, who shall exalt himself, will be abased; but he, who shall humble himself, will be exalted.

13 Woe to you clergymen and Pharisees—insincere people! for you shut up the dominion of God, against mankind; and you neither go in yourselves, nor permit those to go in, who are endeavoring to enter.

14 Woe to you clergymen and Pharisees—insincere people! for you consume the property of widows; and for a show, make long prayers; but you will, on that account, receive a more severe condemnation.

15 Woe to you clergymen and Pharisees,—insincere people! for you travel over sea and land to make one proselyte; and when he is completed, he is twice as much an heir of perdition as yourselves.

16 Woe to you blind guides! who say, If a person swear by the temple, it is of no consequence; but whoever shall swear by the gold of the temple is a debtor.

17 Ignorant and blind people! which is greater, the gold or the temple, which renders the gold sacred?

18 And you say if a person shall swear by the altar, it is nothing; but whoever swears by

the gift, that is upon the altar, is guilty.

19 Ignorant and blind people! Which is greater, the gift or the altar, which renders the gift sacred.

20 Whoever swears by the altar, swears also by all things thereon.

21 Whoever swears by the temple, swears also by him, who dwelleth therein:

22 And whoever swears by the heavens, swears also by the throne of God, and by him, who sits thereon.

23 Woe to you clergymen and Pharisees, insincere people! for you pay the tenth of even mint and anise and cummin; but have neglected the more important things of the law,—judgment, mercy and confidence. Those things you ought to do; but not to leave the other undone.

24 Blind guides! Who strangle with a gnat, and yet can swallow a camel.

25 Woe to you clergymen and Pharisees, insincere people! for you wash the outside of the cup and of the platter; but within are full of extortion and excess.

26 Blind Pharisees! wash first the inside of the cup or platter, and the outside will correspond.

27 Woe to you clergymen and Pharisees, insincere people! for you resemble white-washed tombs, which do indeed appear beautiful, the outside; but within contain nothing but the bones and corruption of dead men.

28 So you also appear to mankind, to be correct, but within you are full of hypocrisy and iniquity.

29 Woe to you clergymen and Pharisees, insincere people! Because you make tombs for the prophets and paint the sepulchres of the correct.

30 And say, If we had lived in the days of our fathers, we would not have been partakers with them, in the blood of the prophets.

31 But you have proof from your own feelings, that you are the children of those, who killed the prophets.

32 Go on; and fill up the measure of your fathers.

33 Crafty, venomous generation! how can you escape the everlasting burning?

34 I am about to send to you wise men and clergymen and prophets. Some of them you will scourge in your places of worship, and persecute them from city to city; and some of them you will crucify and kill.

35 That upon you may come the punishment for the blood of all the correct men, which has been spilt upon the earth; from the blood of correct Abel, to the blood of Zacharias, son of Barachias, whom you killed in the temple, at the altar.

36 I declare to you, that all these cruelties shall come upon this generation.

37 O, Jerusalem, Jerusalem, you, who kill the prophets, and stone those, who are sent to you; how often I would have assembled your children together as a hen gathers her chickens under her wings; but you are unwilling.

38 Your temple will be left desolate.

39 And I assure you, that you will see me no more, until you will be disposed to say, Blessed is he, who cometh in the name of the Sovereign.

## CHAPTER XXIV.

THE Saviour then went out of the temple, and his pupils came to him to show him the workmanship of the temple.

2 The Saviour said to them; Do you see these elegancies? I assure you, that, at a future day, there will not be left one stone upon another, which will not be thrown down.

3 When he arrived at the mount of Olives, and had set down; his pupils came to him privately and said to him; Tell us when these things will be; and what will be the sign of thy coming; and of the end of the world?

4 The Saviour said to them; Be cautious that no man deceive you.

5 For many will come assuming my name; and pretending to be the Anointed; and will deceive many.

6 And you will hear of wars and commotions; but be not alarmed; for these things will occur long before the end of the world.

7 Nation will rise against nation; and kingdom against kingdom: and there will be famine and pestilence, and earthquakes in many places,

8 These things are only the beginning of trouble.

9 They will consign you to be tortured, and will kill you; and you will be hated by all nations, because you bear my name.

10 And many converts will be alienated; and will hate and betray each other.

11 And many false prophets will arise, and deceive many.

12 And, on account of the prevalence of iniquity, the love of many will become extinct.

13 But whoever shall continue faithful to the last, will be made safe.

14 The good news of the dominion will be proclaimed to all nations, for a proof to all mankind; and then the end of the present system of things will come.

15 When you shall see those abominable practices, which will produce ruin and desolation, (alluded to by the prophet Daniel,) committed in the sanctuary,

16 Then, let the inhabitants of Judea, flee to the mountains;

17 Let him, who is on the summit of his house, not go down, to take any thing out of his house.

18 Nor let him, who is in the field, return to take his clothes;

19 Woe to those, who are enciente, and to those, who have infants, at that period.

20 Pray that your flight may not be in the winter; nor on the Sabbath day.

21 For at that time there will be great distress; such as has not been, from the commencement of the world, to the present time, nor ever will be afterwards.

22 And unless that period should be soon terminated, no being would live; but for the elect's sake, that period will be shortened.

23 If any person shall then

say, to you, here is the Anointed, or there, believe it not.

24 For there will arise persons, falsely pretending to be the Anointed; and false prophets; and will display great demonstrations, and wonderful things; so that if it were possible, they will deceive the chosen people of God.

25 Take notice that I have told you before hand.

26 Therefore, if they shall say to you, The Anointed is in the desert, go not forth. He is in the secret chamber; believe it not.

27 For as the sun comes from the east, and shines to the west, so shall be the coming of the Son-of-man.

28 Wherever the carcass is, there the eagles will collect together.

29 Subsequently to the distresses of that period, the sun will be darkened; and the moon will not give light, and the stars will fall from the heavens, and the planetary system will be shaken.

30 Then a manifestation of the Son-of-man will appear in the heavens; and all the nations of the earth will mourn; and they will see the Son-of-man coming in the clouds of the heavens, with power and great splendor.

31 And he will send his angels, with the sound of a great trumpet; and they will assemble his chosen people, from the four winds,—from one end of the heavens to the other.

32 Listen to a similitude respecting the fig-trees. When its

branches become tender and begin to have leaves, you know that summer is nigh.

33 So, when you shall see those things, you may know that the judgment is near, even at the doors.

34 I assure you that this generation will not all have passed away, before all these things shall have taken place.

35 The heavens and the earth will pass away; but my declaration will not fail.

36 But the day and the hour, no one knows; no, not the angels in the heavens; but my Father only.

37 As it was in the days of Noah, so will it be, at the coming of the Son-of-man.

38 As before the flood, they were eating and drinking, marrying and giving in marriage, until the day, that Noah entered the ark,

39 And were unapprised of their danger, until the flood came, and swept them all away; so it will be, at the coming of the Son-of-man.

40 At that time, two being in the field, one will be taken and the other left.

41 Or two women grinding at the mill, one will be taken and the other left.

42 Watch therefore, for you do not know at what hour, your Sovereign will come.

43 But know this, If the man of the house had known what hour the thief would come, he would have watched, and would not have permitted his house to be broken open.

44 Be you, therefore, ready;

For the Son-of-man will come at the provident, give us of your oil; for our lamps are gone out.

45 Who, among you resemble a faithful and wise servant, whom his sovereign has made ruler of his family, to give them their food in proper season?

46 Happy is that servant, whom, his sovereign, when he comes shall find waiting.

47 I assure you that he will constitute him ruler over all his goods.

48 But if, like a wicked servant, he shall reason in his mind, My sovereign delays his return,

49 And shall begin to strike his fellow servants, and to eat and drink, and be drunken,

50 The sovereign of that servant will come, at a time, when he is not expecting him;

51 And will reject him; and will give him his portion with hypocrites; there will be weeping and gnashing of teeth.

#### CHAPTER XXV.

**T**HE dominion of God is like ten virgins, who took their lamps, and went forth to meet the bridegroom.

2 Five of them were provident, and five improvident.

3 They, who were improvident, took their lamps; but took no oil with them.

4 These, who were provident, took oil in their vessels, with their lamps.

5 While the bridegroom tarried they all slept.

6 At midnight there was a shout; The bridegroom comes! go out and meet him.

7 Then the virgins arose, and trimmed their lamps.

8 And the improvident said to

9 But the provident said, Not so; lest there be not enough for us and you; go to those, who sell, and buy for yourselves.

10 But while they were gone to buy, the bridegroom came; and they, who were prepared, went in with him to the wedding; and the door was shut.

11 Afterwards the other virgins came, and said, Sir, sir, open to us.

12 But he said, I do not know you.

13 Watch therefore, for you know not the hour or the day, in which the Son-of-man will come.

14 The dominion of God resembles a man, intending to travel to a distant country; who called his servants, and delivered to them his goods.

15 To one he gave five pounds; to another two; and to another one: to every man according to his ability; and set forth on his journey.

16 He who had received the five pounds, went and trafficked with them and gained five pounds more.

17 And he, who had received two, gained two.

18 But he, who had received but one, dug a hole in the ground, and hid his sovereign's money.

19 After a considerable time the sovereign of those servants came, and reckoned with them.

20 He, who had received five pounds, came and brought five pounds more; and said, Sir, you have delivered to me five pounds, I have gained besides them, five pounds more.

21 His sovereign said to him; there is weeping and gritting of Well done, good and faithful servant; you have been faithful over a few things. I will constitute you ruler over many things: partake of the happiness of your sovereign.

22 He who had received two pounds, came and said, Sir, you have delivered to me two pounds; I have gained two pounds more. 23 His sovereign said to him, Well done, good and faithful servant; you have been faithful over a few things. I will constitute you ruler over many things: partake of the happiness of your sovereign.

24 Then he, who had received the one pound, came, and said, Sir, I know that you are a hard man; reaping where you have not sown, and gathering where you have not scattered. 25 And I was afraid, and hid your pound in the ground. That is yours; take it.

26 His sovereign replied; Wicked and indolent servant! you knew, that I reap where I have not sown; and gather where I have not scattered.

27 You ought then, to have put my money in the bank, that I might have received my own with interest. 28 Take the pound from him; and give it to him, who has the ten pounds.

29 To those who have, shall more be given, and they shall have abundance; but from him who has gained nothing, shall be taken away even that, which he has.

30 Put the unprofitable servant out, into darkness; where

31 When the Son-of-man shall come, in his splendor; and all the holy angels with him, he will sit on his splendid throne; 22 And all nations will be assembled before him; and he will separate the people, one from another, as a shepherd separates his sheep from the goats; 33 And he will place the sheep on his right hand, and the goats on the left. 24 Then the Anointed will say to those on his right hand, Come you, who are approved by my Father, inherit the dominion, which was prepared for you, from the creation of the world:

25 For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you entertained me; 26 Destitute of raiment, and you clothed me; I was sick and you visited me; I was in prison and you came to me. 37 Then the correct will reply, Sovereign, when have we seen thee hungry and fed thee? or thirsty and gave thee drink? 38 When have we seen thee a stranger and entertained thee? or destitute of raiment, and clothed thee? 39 When have we seen thee sick, or in prison and have visited thee? 40 Then the Anointed will say to them, Be assured, that as far as you have done it, to one of the least of my brothers, you have done it to me. 41 And he will say to those, on his left hand, Go from me, unhappy people, into everlasting



burnings, prepared for the evil spirit and his messengers.

42 For I was hungry and you gave me no food; I was thirsty and you gave me no drink;

43 I was a stranger and you would not entertain me; destitute of raiment and you did not clothe me; sick and in prison and you did not visit me.

44 Then they also will reply; Sovereign, when have we seen thee hungry, or thirsty, or a stranger, or destitute of raiment, or sick, or in prison and did not administer to thy relief?

45 Then he will say to them. Be assured, that as you have neglected my suffering brothers you have neglected me.

46 These will be consigned to everlasting punishment; but the correct to eternal life.

#### CHAPTER XXVI.

**W**HEN the Saviour had concluded his discourse, he said to his pupils;

2, At the passover, which you are aware occurs two days hence, the Son-of-man will be betrayed and crucified.

3 Soon the chief priests, the clergy and the old men among the people assembled in the palace of Caiaphas, the high priest.

4 To devise means to apprehend the Saviour, by stratagem, and to kill him.

5 But they concluded not to do it on the feast day, lest there should be a tumult among the people.

6 When the Saviour was at Bethany, at the house of Simon, the leper,

7 There came to him a woman, with a beautiful box of very pre-

cious ointment, and anointed his head, while he sat at dinner.

8 But when his pupils perceived it they were displeased, and said, Of what use, is this waste?

9 This ointment might have been sold for a considerable sum; and been given to the poor.

10 When the Saviour heard it, he said to them, Do not trouble the woman; for she has done a good deed for me.

11 You have the poor always with you; but me, you will not always have.

12 With this ointment she has anointed me for my burial.

13 I assure you that wherever this good news of the dominion shall be proclaimed throughout the world; this act, which this woman has done, will be related, as a remembrance of her.

14 Soon, one of the twelve, named Judas Iscariot, went to the chief priests,

15 And said to them, How much will you pay me to deliver him to you? They agreed to pay him thirty pieces of silver.

16 And he sought for an opportunity to betray him.

17 On the first day of the feast of unleavened bread, (the passover) the pupils came to the Saviour, and said to him, Where shall we prepare for thee to celebrate the feast of the passover?

18 He replied; Go, into the city, to a certain man, whom I will designate to you; and say to him, The Teacher saith, that his time is near, and that he wisheth to celebrate the passover, at your house, with his pupils.

19 And the pupils did as the

Saviour directed them ; and the host prepared the passover.

20 At evening he sat down to the feast, with the twelve.

21 While they were eating, he said, I will inform you, that one of you will betray me.

22 And they were very sorry ; and each one said, Sovereign, is it I ?

23 He replied ; He, who now put his hand, with me in the dish, is the person, who will betray me.

24 The Son-of-man maketh his exit, in the manner, in which it is written of him, but woe to the man, by whom he is betrayed ; it were better for him that he had not been born.

25 Then Judas, who was to betray him, said, Preceptor, is it I ? He replied, It is so.

26 While they were eating, the Saviour took bread ; and asked a blessing ; and broke it ; and passed it to his pupils, and said, partake of it ; this represents my body, which is to be broken.

27 And he took the cup, and gave thanks ; and passed it to them, and said, partake you all of it ;

28 For this represents my blood ; the pouring out of which is a part of the new agreement, and on account of which, the transgressions of many will be remitted.

29 But I enjoin upon you, that we do not any more drink of the fruit of the vine, until I shall drink it again with you in my Father's dominion.

30 After they had sung a hymn they went to the Mount of Olives.

31 While there, the Saviour said to them. All of you will be grieved, to night, on my account ; according to the Scripture, I shall seize the Shepherd and the sheep will be scattered.

32 But after I shall have risen, I will go before you into Galilee.

33 Peter replied ; Though all should desert thee, yet will I never desert.

34 The Saviour said to him, I assure you, that this very night, before the cock shall announce the approach of day, you will three times deny your relation to me.

35 Peter said to him, Though I should die with thee, I will not deny thee. So said all the pupils.

36 The Saviour then went with them to a place called Gethsemane, and said to the pupils, Sit here while I shall go and pray yonder.

37 And he took with him the two sons of Zebedee, James and John, and began to be very much afflicted.

38 And said to them, My heart is very sorrowful, even to death ; remain and watch with me.

39 And he went a little further, and prostrated himself, and prayed, saying, O, my Father, if it be possible, let this bitter cup pass by me ; but let it be, not as I will, but as thou wilt.

40 And he came to his pupils, and found them asleep, and said to Peter, What could you not watch with me one hour ?

41 Watch and pray, that you be not tempted beyond your strength. The spirit indeed is

willing; but the body is weak. **he will immediately send me**

42 He retired a second time **more than twelve legions of an-**  
and prayed, saying, O, my Fa- **gels?**

ther, if this cup may not pass by **54 But how then would the**  
me, except I drink of it, thy will **Scriptures be accomplished,**  
be done. **which predict these things?**

43 And he came and found **55 Then the Saviour said to**  
them asleep, again, for their eyes **the people; Are you come out as**  
were weary. **against a thief, with swords and**

44 And he left them and re- **staves. to take me? I sat daily**  
tired again, and prayed a third **in the temple, teaching you, and**  
time, offering the same petition. **you did not lay hold of me.**

45 He then came to his pu- **56 All this was done that the**  
pils and said to them, Sleep on **Scriptures of the prophets might**  
now and take your rest; the **be accomplished. Then, all the**  
hour is near, when the Son-of- **pupils forsook him and fled.**

man is to be delivered into the **57 And they, who had appre-**  
hands of wicked men. **hended the Saviour, led him away**  
46 Arise, let us go, he who **to Caiaphas, the high priest,**  
betrays me is near. **where the clergy and the old men**  
**were assembled.**

47 While he was yet speaking, **58 And Peter followed him at**  
Judas, one of the twelve, came **a distance, to the palace of the**  
and with him, a great multi- **high priest, and went in, and sat**  
tude, with swords and staves, **with the servants to see the re-**  
from the chief priests and old **sult.**

men. **59 The chief priests and old**  
48 He who betrayed him gave **men, and all the counsel sought**  
them a token. The person whom **for false testimony, against the**

I shall kiss, is he, hold him fast. **Saviour, that they might kill him;**  
49 Immediately he came to **60 But found none. Though**  
the Saviour, and said, Your most **many suborned witnesses came;**  
obedient, Preceptor, and kissed **yet they found no false testimo-**  
him. **ny. At last two false witnesses**

50 The Saviour said to him, **came,**  
Friend, for what purpose have **61 And testified that he said,**  
you come? Then they came and **I can destroy the temple of God**  
apprehended the Saviour. **and rebuild it in three days.**

51 And one of the pupils, who **62 And the high priest arose,**  
were with the Saviour, drew his **and said to him, Answerest thou**  
sword and struck a servant of the **nothing? what is it, which these**  
high priest and cut off his ear. **witness against thee?**

52 But the Saviour said to **63 But the Saviour was silent.**  
him, Put up your sword into its **And the high priest said to him,**  
scabbard. All they, who take **I swear thee, by the living God,**  
the sword shall die by the sword. **that thou tell me whether thou**

53 Do you not know, that I **art the Anointed, the Son of God.**  
can now pray to my Father, and

64 The Sovereign replied; You, know the man. And immediately the cock crew.  
 by your anxiety, have implied it.  
 So much I will say to you; hereafter you will see the Son-of-man endowed with majesty and power, and coming in the clouds of the heavens.

65 Then the high priest tore the raiment of the Saviour, and said, He hath spoken blasphemy; what further need have we of witnesses? You have heard his blasphemy.

66 What think you? They answered, he is guilty, and should die.

67 Then they spit in his face; and ridiculed him; others struck him with the palms of their hands.

68 And said prophecy to us, thou Anointed, who is it, who struck you?

69 Peter was setting without in the palace, and a young woman came to him and said, You was with the Anointed, from Galilee.

70 But he denied it before them all, and said, I do not know what you say.

71 And when he had gone out into the porch, another young woman saw him, and said to them, who were there, This man was with the Anointed from Nazareth.

72 Again he denied it, with an oath; and said, I do not know the man.

73 After a while there came to him others of the by-standers, and said, Surely, you are one of them; for your speech betrays you.

74 Then he began to curse and to swear; and said, I do not

know the man. And immediately the cock crew.  
 75 And Peter recollected that the Saviour had said to him. Before the cock shall announce the approach of day, you will three times deny your relation to me. And he went out and wept bitterly.

## CHAPTER XXVII.

WHEN the morning was come, the chief priests and old men among the people, consulted together to kill the Saviour.

1 They bound him and delivered him to Pontius Pilate, the Roman governor.

2 When Judas, who betrayed him, saw that he was condemned, he changed his purpose; and returned the thirty pieces of silver to the chief priests and old men.

3 And said, I have erred exceedingly; for I have betrayed an innocent person. They replied: That is not our concern, See you to that;

4 Then he threw down the money, in the temple, and went and hung himself.

5 And the chief priests took the money, and said, It is not proper to put it into the treasury; because it is the price of blood.

6 And they consulted together, and bought with it the Potter's field, to bury strangers in.

7 Therefore that field is called the field of blood to this day.

8 Thus, that which was predicted, by Jeremiah, the prophet, was accomplished. They took the thirty pieces of silver, the price of him, who was valued; whom the Israelites did highly prize;

10 And gave them for the which of the two, shall I release Potter's field, as the Sovereign for you? They replied, Barab- had appointed. bas.

11 The Saviour was standing 22 Pilate said to them. What before the governor; and the shall I do then, with the Saviour, governor said to him. Art thou who is called the Anointed? They the king of the Jews? The Sa- all reply. Let him be crucified vour replied; Have it as you please.

12 When he was accused by 23 But the governor said, the chief priests and old men. Why, what evil hath he done? he made no reply. But they shouted the more, Let him be crucified.

13 Then said Pilate to him 24 When Pilate perceived, Dost thou not hear the numer- that he could not prevail, and that ous accusations, which they the tumult increased he took wa- bring against thee? ter and washed his hands, in the presence of the people, and said, I am innocent with regard to the death of this just person; see you to it.

14 But he did not answer at 25 The multitude replied; His all; at which, the governor was blood be on us, and on our chil- greatly surprised. dren.

15 At that feast, (the pass- 26 He, therefore, released Ba- over) the governor was accus- rabbas, and chastised the Sa- to release to the people one of vour; and gave him over to be the prisoners; the one, which suspended upon a cross.

16 They had, at that time, a 27 Then the soldiers of the celebrated prisoner named Ba- governor took the Saviour into rabbas.

17 Therefore, when they were 28 And they took off his rai- assembled, Pilate said to them ment, and clothed him in a scar- Whom, do you wish that I should let robe. release for you? Barabbas? or the Saviour, who is called the Anointed?

18 Because he knew that it 29 And they braided a crown was on account of envy, that they of thorns, and put it upon his had delivered him. head, and a reed in his hand;

19 When he was set down, on 30 And they knelt before him, and the bench for judgment, his wife ridiculed him and said, King of the Jews your most obedient! nothing to do against that just man; for I have suffered much in a vision, this day, on his account.

20 But the chief priests per- 31 After they had ridiculed suaded the people to save Barab- him, they took the robe off of bas, and to execute the Saviour. him; and put his own raiment upon him, and led him away to

21 The governor said to them, crucify him.

32 And when they were coming out of the hall, they found a man, of Cyrene, whose name was Simon, and compelled him to carry the Saviour's cross.

33 When they were come to Golgotha, which signifies a place of a skull, where he was to be crucified ;

34 They gave him to drink vinegar mingled with gall ; but when he had tasted of it he would not drink.

35 And they crucified him, and distributed his raiment, drawing cuts for it. Thus was accomplished, that, which was predicted, by the prophet, "They divided my garments among them ; and upon my vesture they cast lots."

36 And they sat down and watched him.

37 And they set over his head, this inscription, by way of accusation, 'This is the Anointed, the king of the Jews.

38 There were two thieves crucified with him ; one on the right hand, the other, at the left.

39 They, who passed by, ridiculed him, nodding their heads and.

40 Saying, Thou, who destroyest the temple, and buildest in three days, save thyself. If thou be the Son of God, come down from the cross.

41 So, also, the chief priests and the clergy, and the old men ridiculed him and said,

42 He saved others ; but cannot save himself. If he is indeed the king of Israel, let him come down from the cross, and we will believe him.

43 He trusted in God ; let God

deliver him now, if he will acknowledge him ; for he said, I am the Son of God.

44 The thieves too, who were crucified with him, cast upon him the same reproach.

45 There was darkness over all the country, from twelve o'clock until three.

46 About three o'clock, the Saviour exclaimed, with a loud voice, Eli, Eli, lama, sabachthani ! which signifies, My God, my God, why hast thou forsaken me.

47 Some of them, who stood by, hearing it, said, The man calls for Elias,

48 Immediately, one of them ran, and took a sponge and filled it with sharp wine, and put it upon a reed, and gave it to him to drink.

49 Others said, Do nothing ; let us see whether Elias will come to help him.

50 The Saviour again exclaimed, with a loud voice, and his spirit left him.

51 And the veil of the temple was torn in two, from the top to the bottom. And the earthquake, and the rocks were rent,

52 And the graves were opened ; and many of the bodies of the saints, which were buried, arose,

53 And came out of their graves, and, after his resurrection, appeared to many.

54 When the captain, and those, who were watching the Saviour with him, heard the earthquake, and saw those things, which were done, they were much astonished, and said, This person was truly the Son of God.

55 There were many women, far off, looking on, who accompanied the Saviour from Galilee and ministered to him.

56 Among whom was Mary Magdalene, and Mary the mother of James and Joses and of the Saviour; and also the mother of James and John, the sons of Zebedee.

57 At evening, there came a rich man from Arimathea, named Joseph, who was a pupil of the Saviour.

58 Who went to Pilate, and asked for the body of the Saviour. And Pilate directed, that the body should be delivered to him.

59 And Joseph took the body and wrapped it in a clean linen cloth.

60 And laid it in a tomb; a new one, which he had hewn out in a rock. And he rolled a great stone against the door of the sepulchre and went away.

61 And Mary Magdalene, and Mary, the Saviour's mother, were setting opposite the sepulchre.

62 The following day, the day of preparation for the solemnities of the approaching Sabbath, the chief priests and Pharisees came to Pilate.

63 And said, Sir, we recollect that deceiver said, while he was living, that after three days, he should rise.

54 Command, therefore, that the sepulchre be made secure, until the third day, lest his pupils should come, by night, and steal him away; and say to the people. He is risen from the grave; and the last error should be worse than the first.

65 Pilate replied; You have a guard; make it as sure as you can.

66 So they went and made the sepulchre secure, and sealed the stone and set a watch.

## CHAPTER XXVIII.

AFTER the Sabbath when the day began to dawn; on the first day of the week, Mary Magdalene, and Mary the mother of the Saviour, came to see the sepulchre.

2 And there was a great earthquake. The angel of the Sovereign descended from the heavens, and rolled back the stone from the door of the sepulchre and sat upon it.

3 His countenance was like lightning and his raiment white as snow:

4 And through fear of him, the guard shook and became senseless.

5 But the angel said to the women, Fear not; for I know that you are looking for the Saviour, who was crucified;

5. He is not here; he is risen, as he predicted. Come and see the place where the Sovereign lay.

7 And go immediately, and tell his pupils, that he is risen from the tomb, and will go before them into Galilee; and that they will see him there. See, I have told you.

8 And they went immediately from the sepulchre with fear and great joy; and ran to tell his pupils.

9 But, as they were going to tell his pupils, the Saviour met them, and said all is well. And they came and paid their re-

spects to him, and embraced his feet.

10 The Saviour said to them, Be not afraid; Go and tell my brothers, that they are going to Galilee, and will see me there.

11 While they were going some of the guard came into the city and told the chief priests all that had been done.

12 The chief priests and old men then assembled and consulted together, and gave large sums of money to the soldiers.

13 And said, Say, His pupils came in the night, and stole him away while we were asleep.

14 If the governor hears of it we will satisfy him and secure you.

15 So they took the money, and did as they were taught: And that story is commonly re-

ported among the Jews, to this day.

16 The eleven pupils then went into Galilee, upon a mountain, which the Saviour had pointed out to them.

17 When they saw him, they paid their respects to him: But some doubted.

18 The Saviour then came and spoke to them and said, All power is given to me in the heavens and in the earth.

19 Go, therefore and teach all nations, baptizing them; commissioned by the Father, the Son and the Holy Spirit;

20 Teaching them to observe all the things, which I have enjoined upon you; And I will be with you always, even to the end of the world. Amen. (Verily.)

### *The Doings of the Commissioners.*

#### CHAPTER 1.

**THEOPHILUS,** I have heretofore written a treatise respecting all things, which the Saviour did and taught,

2 Up to the day, in which he ascended; after he, by the influence of the Holy Spirit, had given directions to his pupils whom he had selected.

8 He also manifested himself to them after his sufferings, by many infallible proofs, being seen by them forty days; and speaking of things, respecting the dominion of God:

4 And being assembled with them, enjoined upon them, that they should not leave Jerusalem; but should wait for the accomplishment of the promise of the Father; and referred them to

the following prediction of John.

5 "I, indeed, baptize you with water, unto repentance; but he will baptize you with the Holy Spirit."

6 The pupils, thus assembled, said to him, Sovereign wilt thou, at this time, restore the government to Israel?

7 He replied; It is not proper for you to know the times and the periods. The knowledge of those, the Father has reserved to himself.

8 But you shall receive your commission, after the Holy Spirit shall have come upon you. And you shall be witnesses for me, in Jerusalem, and in all Judea, and in Samaria, and in the remotest part of the earth.

9 And after he had said these



things; while they were looking on, he ascended; and a cloud received him; and he was out of their sight.

10 And while they were looking steadily toward the heavens, as he ascended, two men stood by them, in white apparel.

11 Who said, Men of Galilee! why do you stand gazing up into the heavens? this same Saviour, who is taken up from you, into the heavens, will return in the same manner as you have seen him go into the heavens.

12 Then they returned into Jerusalem from the Mount of Olives; which mount is three quarters of a mile from Jerusalem.

13 And when they had entered into the city, they went up into an upper room; where were assembled Peter and James and John and Andrew and Philip and Thomas and Bartholomew and Matthew and James, the son of Alphaeus and Simon the zealous, and Judas the brother of James.

14 They, and the women and Mary, the mother of the Saviour and his brothers, continued, with great unanimity, in prayer and entreaties.

15 Soon after, Peter, in an assembly of the pupils; about a hundred and twenty in number, said,

16 Brothers, it was necessary the prophecy should be accomplished, which the Holy Spirit uttered by Daniel, the prophet, respecting Judas, who was guide to those, who apprehended the Saviour.

17-18 That man, who was numbered with us, and had par-

ticipated in our ministry, purchased a field with the reward of his iniquity; and falling headlong, he burst open, and all his bowels came out.

19 These facts were known to all the inhabitants of Jerusalem; for that field is called in their language; *Aceldamus*, which signifies, the field of blood.

20 Now it is written in the book of Psalms; Let his habitation be desolate; let no man dwell therein; his office, let another take.

21 Therefore, of these men, who have accompanied us, all the time, that the Sovereign Saviour dwelt among us,

22 From the ministry of John, to the day, that he was taken up from us; let one be ordained, to be a witness, with us, of his resurrection.

23 And they appointed two; Joseph called Barnabas, whose surname was Justus, and Matthias.

24 And they prayed and said, Thou Sovereign who knowest the hearts of all men, manifest to us, which of these two thou hast chosen;

25 That he may take a part in this ministry, and commission; from which Judas, by transgression fell, that he might go to his own place.

26 And they gave their votes, and the lot fell upon Matthias; and he was numbered with the eleven commissioners.

## CHAPTER II.

WHEN the day of the feast of pentecost (five ribs) had arrived, they assembled by appointment.

2 Suddenly there came a sound from the heavens resembling a violent wind, and it filled the house in which they were sitting

3 And there came divided tongues, resembling fire, and stood upon each of them.

4 And they were all filled with the Holy Spirit; and spoke in foreign languages; as the Spirit inspired them.

5 There were pious men living at Jerusalem, out of every nation under the heavens, who were Jews.

6 As soon as the news of these things was circulated, the people assembled; and were astonished, at hearing them speak each man, in his native language.

7 And they were amazed, and said to each other; Are not all these, who speak, Galileans?

8 How is it, that we hear, each man, in his native language?

9 Partheans and Medes and Elamites and the inhabitants of Mesopotamia, and of Judea, of Cappadocia, of Pontus, of Asia,

10 Of Phrygia, of Pamphylia, of Egypt, of Lybia, about Cyrene, strangers from Rome, Jews and proselytes,

11 Cretes and Arabians. We hear them speak, in our own language, of the wonders, which God has wrought.

12 And they were all astonished, and were in doubt; and said to each other, What does this mean?

13 Others reviling said, These men are full of new wine.

14 But Peter arose, with the eleven pupils, and said to them, Men of Judea, and particularly you, who live at Jerusalem, hear

me and observe what I say. 15 These men are not drunken as you suggest, since it is but nine o'clock.

16 This is that, which was predicted by the prophet Joel.

17 In the latter days, saith God, I will diffuse my Spirit upon all mankind; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams;

18 And on my servants, and on my hand maidens, in those days, I will diffuse my Spirit; and they shall prophecy.

19 And I will display wonders in the heavens above, and signs in the earth beneath; blood and fire and vapour and smoke.

20 The sun shall be darkened; and the moon appear like blood, before that great and remarkable day of the Sovereign shall come.

21 But whoever will call upon God, on account of the Sovereign will be preserved.

22 Men of Israel, listen to my speech. The Saviour from Nazareth, acknowledged of God among you, by wonderful things, and signs, which God wrought by him, among you; of which you, yourselves, are sensible;

23 Being committed to you, by the determination and foreknowledge of God, has been taken by you, and by wicked hands, been crucified and killed.

24 Whom God has raised from the grave, having loosed the bands of death. It was not possible, that he should be confined by it.

25 For David says respecting

him, "I see the Sovereign always before my face; he is on my right hand, that I should not be terrified.

26 Therefore my heart shall rejoice, and my tongue shall be glad, and my body shall rest in hope;

27 Because thou wilt not leave my soul in the grave; nor wilt thou permit thy Holy One to experience corruption.

28 Thou hast made known to me the way of life. Thou wilt fill me with joy, by thy countenance."

29 Brothers and fellow citizens, permit me to speak, at some length, to you of the patriarch David; he is dead and buried; and his sepulchre is with us to this day.

30 He being a prophet and knowing that God had sworn to him, that of his descendants he would raise up the Anointed, according to human regulations, to sit upon his throne;

31 And foreseeing the occurrence, which has taken place, sparks of the resurrection of the Anointed; that his soul would not be left in the grave; nor would his body experience corruption.

32 This Saviour, God hath raised up; of which we are all witnesses.

33 Therefore, being raised up on high, by the power of the Father; and having received from the Father, a promise of the influence of the Holy Spirit, he hath communicated this, which you now see and hear.

34 For the person of David has not ascended into the heav-

ens; and it is he himself, who says, The Sovereign said to my Sovereign, "Sit thou on my right hand,

35 Until I shall make thy foes thy foot-stool."

36 Therefore, let all the family of Israel, know and acknowledge, that God hath constituted, that same Saviour, whom you have crucified, both the Sovereign and the Anointed.

37 When they heard Peter's illustration, they were convicted in their minds; and said to Peter and the other commissioners. Brothers and fellow citizens! what must we do?

38 Peter replied; Change your purpose; and be baptized, on account of the anointed Saviour; signifying your desire of the pardon of your sins; and you will receive the influence of the Holy Spirit.

39 For the promise of the Holy Spirit is to you, and to your children, and to foreigners and to all, whom God, our Sovereign shall invite.

40 And he testified to many other things; and exhorted them; saying, separate yourselves from this unfeeling generation.

41 Then they, who cordially admitted the sentiments, were baptized: And the same day, there were added to them about three thousand individuals.

42 And they continued firm in the doctrines and fellowship of the Commissioners, and in distributing bread, and in prayers.

43 And every person was filled with reverence, and many wonderful signs were exhibited by the Commissioners.

44 All, who were believers, were assembled together, and held their property, in common stock.

45 They sold their possessions and goods; and distributed them among them all, as each person had need.

46 And they, continuing to meet daily, by appointment, at the temple, and to distribute bread from house to house, ate their food with joy, and unity of feeling:

47 Praising God, and having the favor of all the people. And the Sovereign added to the church daily, sincere converts.

#### CHAPTER III.

**A**T three o'clock, in the afternoon. (it being the hour of prayer.) Peter and John went up to the temple;

2 And a man, who had been lame from his birth was carried up; whom, they were in the practice of placing, every day, at that gate of the temple, which is named Beautiful, to ask for charity, of those, who were going into the temple;

3 Seeing Peter and John about to go into the temple, asked for charity.

4 Peter looking earnestly at him, said, look upon us.

5 And he gave attention to them, expecting to receive some thing from them.

6 But Peter said, Such as I have, I will give you. In dependence on the Saviour, the Anointed, from Nazareth, arise and walk.

7 And he took him by the hand, and raised him up; and immediately his feet and his ancles were strengthened.

8 And he, jumping up, stood and walked; and went with them into the temple, walking and leaping and praising God.

9 And the people saw him, walking and leaping and praising God;

10 And they perceived that it was the person, who had sat for charity, at the gate of the temple, named Beautiful; and they were much astonished, at that which had taken place, with respect to him.

11 And while the lame man, who was healed, was holding Peter and John by the hand; the people ran together into the porch, that is named Solomon's, to them, greatly wondering.

12 When Peter perceived it, he said to the people, Men of Israel, why are you surprised at this? and why do you look so earnestly at us; as though, by our own power or sanctity, we had caused this man to walk?

13 The God of Abraham and of Isaac and of Jacob; the God of our fathers hath honored his Son, the Saviour, whom you delivered up, and rejected, in the presence of Pilate, when he was disposed to release him.

14 But you rejected the Holy and Just One, and required that a murderer should be released for you:

15 And killed the Prince of Life; whom God hath raised from the grave; of which we are witnesses.

16 He, through confidence in his authority, hath made this man strong, whom you see; and with whom, you are acquainted; yes, the confidence, which he in-

spires, has given him this perfect soundness, in your presence.

17 Brothers, I know that through ignorance you did it; as did your rulers also.

18 Those things, which God predicted, by his prophets,—that the Anointed should suffer,—he hath in this way, accomplished.

19 Change your purpose therefore, and reform, that your sins may have been cancelled, when the times of refreshing shall come from the presence of the Sovereign.

20 For he will send the Saviour, the Anointed, who has been heretofore, proclaimed to you;

21 Whom, it was necessary that the heavens should receive; until the time for the restitution of all things shall come, which God hath predicted, by all his prophets, since the beginning of the world.

22 Moses spoke to our fathers, when he said, "A prophet, God, your Sovereign, will raise up for you, from your brothers, resembling me; him, you must listen to with respect to all, which he shall say to you.

23 And every individual, who will not listen to that prophet, will be destroyed from among the people.

24 Yes, and all the prophets, from Samuel downwards,—all, who have prophesied,—have also predicted these days.

25 You are the children of the prophets; and the beneficiaries of the covenant, which God made with our fathers, when he said, to Abraham, In your offspring will all the tribes of the earth be blessed.

26 God having brought up his Son, the Saviour, sent him to bless you, by converting you from your iniquities.

## CHAPTER IV.

WHILE they were speaking to the people, the priests, and the superintendent of the temple, and the Sadducees came upon them;

2 Being angry, that they taught the people, and preached, by means of the Saviour's example, the resurrection from the grave.

3 And they seized them; and confined them, until the next day, because it was then evening.

4 Many of those, who heard Peter's discourse, believed; in number about five thousand.

5 On the morrow their rulers, and the clergy, and the old men,

6 And Annas, the high priest, and Caiaphas, and John and Alexander, and all, who were relatives of the priest, were assembled, at Jerusalem.

7 And having placed the Commissioners among the assembly, they said to them, By what power, or by what authority, have you done this?

8 Then Peter, full of the Holy Spirit, said to them, Rulers of the people, and old men of Israel,

9 If we are examined to-day, respecting what was done, for the benefit of the infirm man,—by what means he was restored to health,

10 Be it known to you all, and to all the people of Israel, that it was by the authority of the Saviour, the Anointed, from Nazareth, whom you crucified, and whom God raised from the

grave, that this man stands here before you, cured.

11 He is the stone, which was refused, by you the builders, and which is become the head of the corner.

12 Nor is there safety in any other; for there is no other authority under the heavens, among mankind, by which we can be saved.

13 When they saw the courage of Peter and John, and perceived that they were illiterate men, they were confounded, and were convinced, that they had been with the Saviour.

14 And seeing the man, who had been cured, standing with them; they could say nothing against it.

15 And directing them to retire from the counsel, they conferred among themselves,

16 And said what can we do to these men? for, that a remarkable thing has been done by them, is manifest to all the inhabitants of Jerusalem; and we cannot deny it.

17 But, that it may not spread any further among the people, let us strictly charge them, that from this time forth, they speak to no one, on that authority.

18 And they called them and commanded them not to speak or teach, at all, on the authority of the Saviour.

19 But Peter and John said to them, Whether it is right, in the view of God, to obey you, rather than him, you may determine.

20 But we must speak of the things, which we have heard and seen.

21 So, when they had further threatened them, they released them; finding no means of punishing them, on account of the people; for all gave God the praise, for that, which was done.

22 For the man was about forty years old, on whom that miracle of restoration was performed.

23 And being released, they went to their own company, and related all, which the chief priests and old men had said to them.

24 When they heard it, they raised their voice to God, in concert, and said, Sovereign, thou art God, who hast created the heavens and the earth and the sea, and all that is therein;

25 Who, by thy servant David has said, Why did the heathen rage, and the people imagine a vain thing.

26 The kings of the earth, arose, and the rulers were assembled, against the Sovereign, and against his Anointed.

27 Verily, against thy holy child, the Saviour, whom thou hast anointed, Herod and Pontius Pilate, and the Gentiles, and the Israelites were assembled;

28 To do as thy counsel had determined, and thy hand had indicated should be done.

29 And now Sovereign, see their threatenings; and grant to thy servants, that with boldness, they may declare thy truth.

30 For this purpose, do thou reach forth thy hand to heal; and let signs and miracles be wrought, on the authority of thy holy child the Saviour,

31 When they had ended prayer, the place where they were

assembled was shook, and they were filled with the Holy Spirit, and they spoke the truth of God, with boldness.

32 And all the people, who believed, were one in affection and one in opinion: Nor did any one claim the exclusive right to any thing, which he possessed; but they had all things in common;

33 And with great force, the commissioners gave testimony to the resurrection of the sovereign Saviour; and they were all the recipients of great gifts:

34 Nor was there any one among them, who was destitute; because all, who owned lands or houses, sold them; and brought the value;

35 And presented it to the commissioners; and distribution was made to every one according to their need.

36 Accordingly, Joses, who, by the commissioners, was named Barnabas, which signifies, son of consolation, a Levite from Cyprus,

37 Having land, sold it, and presented the money to the commissioners;

#### CHAPTER V.

**B**UT a man, named Ananias, and Sapphira, his wife, sold a possession,

2 And retained a part of the price, his wife also knowing it; and presented the residue to the commissioners.

3 But Peter said to him, Ananias, why should an evil spirit influence you to lie to the Holy Spirit; and to retain a part of the price of the land?

4 While it remained in your

possession, was it not your own? and after it was sold, was not the price in your own power? why have you devised this scheme? You have not only lied to men, but to God.

5 And Ananias, on hearing this, fell down and died;

6 And the young men arose, wrapped him in a shroud, and buried him.

7 About three hours after, his wife, not knowing what had befallen her husband, came in.

8 And Peter said to her, Did you sell the land for so much? (mentioning the sum which her husband had stated;) and she said, yes; for so much.

9 Then Peter said to her, Why have you consorted together, to try the Spirit of the Sovereign? They, who have buried your husband, are at the door, and will carry you out.

10 And she immediately fell, at his feet and died. And the young men came in and finding her dead, carried her out, and buried her by her husband.

11 And the church and all, who heard of the occurrence, were filled with awe.

12 All the pupils were accustomed to meet, by common consent, in that part of the temple named Solomon's porch.

13 And none, but converts dared to join with them; and the people respected them:

14 And a great number of believers; both men and women, attached themselves to the Sovereign.

(12) Many signs and remarkable things, were wrought among the people, by the commissioners;

15 So that they brought forth the sick into the streets, and laid them on beds; that, at least, the shadow of Peter, as he passed by might fall upon some of them.

16 A great number of people came to Jerusalem, from the neighboring cities, bringing sick folks; and those having evil spirits, and they were all healed.

17 But the high priest and those in his interest—the sect of the Sadducees—were enraged:

18 And apprehended the commissioners, and put them in the common prison.

19 But the angel of the Sovereign, in the night, opened the prison doors; and brought them forth, and said,

20 Go, and proclaim in the temple, to the people all the doctrines of the christian life.

21 Receiving such a charge they went to the temple, early in the morning, and taught: But the high priest came, and those in his interest, and summoned a counsel, and all the principal men of Israel, and sent to the prison to have them brought before them.

22 The officers went, but did not find them in the prison: therefore, they returned.

23 And said, We did indeed find the prison closed, with all proper care, and the keepers standing out before the doors; but when we had entered we found no prisoner within.

24 When the high priest, and the superintendent of the temple, and the principal priests heard this, they were fearful of the extent, to which such things might grow.

25 Then there came one, and told them, that the men, whom they had put in prison, were in the temple, teaching the people.

26 Then the superintendent and his officers went and brought them, but without violence, lest they should be stoned; for they feared the people.

27 And they set them before the counsel, and the high priest said to them,

28 Did we not strictly charge you, that you should not teach, by that authority? and yet you have filled Jerusalem with your doctrines, and intend to bring the punishment of that man's death upon us.

29 Peter and the other pupils replied; We ought to obey God rather than men.

30 The God of our fathers raised up the Saviour, whom you crucified and killed.

31 Him God has raised from the grave, to be a prince and a Saviour, to cause a change of purpose, in Israel, and to procure the forgiveness of their sins.

32 And we are his witnesses of these things; and so is also the Holy Spirit, whom God has communicated to those, who obey him.

33 At hearing those sentiments, they were extremely exasperated, and combined to kill them.

34 But there arose one in the counsel, a Pharisee named, Gamaliel, learned in the law, and of good repute among the people, and directed, that the commissioners should be removed a short time;



35 And said to the counsel, Men is not proper, that we should of Israel, be cautious what you leave the ministry of the Gospel devise against those men. to distribute food.

36 In time past, there arose one Theudas; boasting that he was a man of importance; to whom about four hundred men attached themselves. He was slain; and all, who obeyed him, were dispersed and annihilated.

37 After him arose Judas of Galilee, at a time of the exacting of tribute; and induced many people to follow him. He also perished; and all, who obeyed him were dispersed.

38 Now I would advise you not to molest these men; for if this scheme be of man's devising; it will amount to nothing;

39 But, if it be of God, you cannot overthrow it; and perhaps it may be found, that you are even fighting against God.

40 To this they consented; and after calling in the commissioners, and chastising them they commanded them to speak no more on the authority of the Saviour; and released them.

41 And they retired from the council, rejoicing that they were thought worthy to suffer reproach, on his account.

42 And they continued to teach and to preach daily about the anointed Saviour, in the temple, and in every house.

#### CHAPTER VI.

AFTER the pupils had become numerous, there arose a murmuring of the Grecians against the Hebrews; alleging that their widows were neglected in the daily distribution.

2 The twelve then assembled the pupils generally, and said, It

3 Therefore, Brothers, select of your number, seven men, reputed to be honest, wise, and full of the Holy Spirit, whom we may appoint over this business:

4 But we will devote ourselves wholly to prayer, and to the ministry of the good news.

5 And the proposition pleased them all: and they chose Stephen, a person full of confidence in God, and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon, and Parmenas, and Nicolas a proselyte from Antioch,

6 Whom they presented to the commissioners, and prayed, and put their hand upon their heads.

7 And the message of God spread, and the number of the pupils increased, in Jerusalem greatly; and a great number of the priests believed, and were obedient to the christian belief.

8 And Stephen, full of confidence in God, and of strength wrought great wonders among the people.

9 Then there arose, certain persons of the religious community, named Libertines, and Syrenians and Alexandrians, and of Cilicia and of Asia, who disputed with Stephen.

10 And they were unable to resist the wisdom and the Spirit by whom, he spoke.

11 And they hired men to say, in testimony; We heard him speak blasphemous words against Moses and against God.

12 And they excited the peo-

ple and the old men, and the clergy, and ran upon him, and seized him, and brought him to the council,

13 And produced false witnesses, who said, This man is continually speaking blasphemous words against the temple, and the law.

14 We have heard him say, that the Saviour, from Nazareth, will destroy this holy place, and will change the customs, which Moses prescribed for us.

15 And his face appeared to all the council; as they were looking earnestly at him, like the face of an angel.

#### CHAPTER VII.

**T**HEN the high priest said, Are these things so?

2 And Stephen said. Fathers, brothers and citizens generally, listen to me. The splendid God appeared to our father Abraham, while he was in Mesopotamia, before he resided at Charan,

3 And said to him, Leave your country and kindred, and go into the country, which I shall show you.

4 Then he came out of the country of the Chaldeans and resided in Charran. From thence after his father died, he removed to the country where you now reside.

5 But God gave him no inheritance in it, no, not so much as to set his foot on; but he promised, that, at a later period, he would give it to him for a possession; and to his descendants, although, at that time, he had no child;

6 And God said also, that his

offspring should dwell, for a time, in a country of strangers; and that they would subject them to bondage, and treat them with cruelty, four hundred years.

7 And the nation, said God, to which they shall be in bondage, I will reprove; but after that, they shall come forth, and serve me in this place.

8 And he established with him, the covenant of circumcision. In process of time, Abraham had a son, whom he named Isaac; and he circumcised him (cut off his prepuce) the eighth day; and Isaac had a son, whom he named Jacob; and Jacob became the father of sons, who were subsequently called the twelve patriarchs.

9 And the patriarchs, excited by envy, sold Joseph; and he was carried into Egypt; but God was with him;

10 And delivered him from all his afflictions, and gave him wisdom and favor with Pharaoh, the king of Egypt; and he appointed him governor of his house, and over all Egypt.

11 About that time there came a drought over all Egypt, and Canaan; and great affliction, and our fathers were destitute of sustenance.

12 When Jacob heard that there was grain in Egypt, he sent out our fathers, at two different times, to buy food.

13 At the second time, Joseph made himself known to his brothers; and Joseph's brothers were made known to Pharaoh.

14 And Joseph sent for Jacob, his father, and for all his kindred; seventy-five individuals.

15 And Jacob went down into Egypt and died there; he and our fathers;

16 And was carried to Sychem, and laid in the sepulchre, which Abraham bought of the sons of Emmor, of which Sychem was one.

17 When the time for the fulfilment of the promise drew nigh; respecting which, God had sworn to Abraham; and the people had greatly multiplied in Egypt.

18 There arose another king in Egypt, who was unacquainted with Joseph,

19 Who dealt craftily with our relatives; and treated our fathers with cruelty, so that they abandoned their infants to die.

20 At which period, Moses was born. He was very promising in his appearance; and was therefore, nourished, in his father's house, three months.

21 And, when he was abandoned, Pharaoh's daughter took him up, and adopted him, as her own son.

22 And Moses was taught all the knowledge of the Egyptians; and was powerful, in speaking and in action.

23 When he had arrived, at the age of forty years, he was disposed to visit his kindred, the descendants of Israel.

24 And seeing one of them cruelly treated, he defended him; and in protecting him, who was oppressed, he struck the Egyptian;

25 For he supposed that his kindred would have known, that God, by his hand, would deliver them; but they were not apprised of it.

26 And the next day, he discovered himself to some of them, as they were at strife; and sought to reconcile them, and said, Sirs, you are brothers; why do you quarrel with each other?

27 But he, who was abusing his neighbor, pushed Moses away; and said, Who made you a judge, and a ruler over us?

28 Will you kill me, as you did the Egyptian, yesterday?

29 At that suggestion, Moses fled; and lived a stranger, in Midean, where he had two sons.

30 After the lapse of forty years, there appeared to him, in the wilderness of mount Sinai, an angel of the Sovereign, in a burning bush.

31 And Moses was much surprised, at the sight; and as he approached to view it, he heard the voice of the Sovereign, which said,

32 I am the God of your ancestors—the God of Abraham, and the God of Isaac, and the God of Jacob: And Moses trembled, and did not dare to view it.

33 And the Sovereign said to him, Take off your shoes; for the place where you stand is consecrated ground.

34 I have seen the affliction of my people, who are in Egypt; and have heard their groans, and have come to deliver them; And for this purpose I will send you into Egypt.

35 That Moses, whom they rejected; and said, who made you a judge and a ruler? God sent to be a ruler, and a deliverer, exercising the powers of the angel, who appeared to him in the bush.

36 And he brought them out, after he had wrought wonders and signs, in Egypt, and in the Red Sea, and in the wilderness, during forty years.

37 It was that Moses, who said to the Israelites, The Sovereign, your God, will raise up a prophet, for you, of your kindred, like me. You must listen to him.

38 This prophet, referred to, was the person who animated the church, in the wilderness; who prompted the angel, who spoke to Moses in mount Sinai; who was with our ancestors; and who received the good news to communicate to us;

39 Whom our ancestors would not obey; but rejected him; and, in their affections returned into Egypt.

40 And said to Aaron, make gods for us, to lead us; as for that Moses, who brought us out of Egypt, we do not know what has become of him.

41 And they made a calf, at that time, and offered a sacrifice to the idol, and confided in the work of their own hands.

42 Their God turned away from them and gave them up, to worship the stars, in the heavens; as it is written in the book of the prophets, O house of Israel, did you offer to me animals or other sacrifices, at any time during the forty years, which you journeyed, in the wilderness?

43 No, you carried along the tent of Moloch; and bore along the star of your god, Remphan, a figure which you made and worshipped. I will carry you away beyond Babylon.

44 Our ancestors had, in the wilderness, an approved tent; such as God directed; for he enjoined upon Moses, that he should make it, according to the model, which he had seen.

45 Which tent, our ancestors, conducted by Joshua, brought into the country of the Gentiles; whom God drove out, before our fathers. That tabernacle

continued until the time of David. 46 And David, a favorite of God, wished to prepare a place, for the tabernacle of the God of Jacob.

47 And Solomon built a suitable house.

48 However the Most High doth not dwell, in temples, made by hands: according to the language of the prophet,

49 The heavens are my throne; and the earth is my foot-stool, What kind of house will you build for me? saith the Sovereign: Or where is the place of my repose?

50 Has not my hand made all things?

51 Obstinate people! and impure in affections, and in language; you have always resisted the Holy Spirit. Your ancestors have done so, and so do you.

52 Which of the prophets have not been persecuted, by your ancestors? and they have killed those, who predicted the coming of the just One; of which Saviour, you have lately been the betrayers and murderers.

53 You have received the law, by the ministration of angels; but have not observed it.

54 At hearing these things,

they were greatly enraged; and claimed the Anointed to them. grieved their teeth.

55 But he, being full of the Holy Spirit, looked up steadily to heaven, and saw the splendour of God; and the people unanimously listened to the preaching of Philip; hearing him, and noticing the miracles, which he wrought.

56 And he said, I see the heavens opened; and the Son-of-man standing on the right hand of God.

57 Then they shouted, with a loud voice; and stopped their ears, and ran upon him all in a body.

58 And put him out of the city; and stoned him; and the executioners laid down their loose garments, at a young man's feet, whose name was Saul.

59 And they stoned Stephen; he calling upon God, and saying, sovereign Saviour receive my soul.

60 And he kneeled down and prayed with an audible voice, saying, Sovereign, set not this sin to their account.

#### CHAPTER VIII.

AND Saul consented to his death. At that period there was a violent persecution against the church, at Jerusalem; and the pupils were all dispersed throughout Judea, except the commissioners.

2 And pious men carried Stephen, and buried him; and wept inconsolably over him.

3 But Saul persecuted the church; and apprehending men and women, committed them to prison.

4 And they, who were dispersed, went every where, preaching the good news.

5 And Philip went down to the city—Samaria—and pro-

6 And the people unanimously listened to the preaching of Philip; hearing him, and noticing the miracles, which he wrought.

7 For immodest spirits, shouting, left many, who were possessed by them; and many, who had the palsy; and those, who were lame, were cured.

8 And there was great joy in that city.

6 But there was a certain man, named Simon, who formerly practiced sorcery, in that city; and greatly excited the people of Samaria, pretending that he was some great personage.

10 To whom, they all gave their attention; and said, This man is endowed with power from God.

11 And for him they had a great regard, because, during a long period, he had excited them by his sorceries.

12 But when they gave credit to the preaching of Philip, respecting the dominion of God, they were baptized, both men and women.

13 And Simon himself believed also; and was baptised, and continued with Philip; seeing and admiring the wonders and signs which were wrought.

14 When the commissioners, who were then at Jerusalem, heard that Samaria had received the good news, they sent Peter and John to them.

15 Who, when they were come, prayed for them that they might receive the Holy Spirit.

16 For as yet he had descended upon none of them; but they

had been baptised by the authority of the sovereign Saviour.

17 They, then put their hands upon their heads; and they received the Holy Spirit.

18 When Simon perceived that by the putting on of the commissioners' hands, the Holy Spirit was communicated, he offered them money;

19 And said, Give me also this power,—to communicate the Holy Spirit to all upon whom I shall put my hands.

20 But Peter replied; Perish your money; and you! Do you suppose that a gift of God can be purchased by money?

21 You have no part, or interest in this concern; for your feelings are not right in the view of God.

22 Change your purpose, therefore, with regard to this, your wicked design; and pray to God. Perhaps the intent of your heart may be forgiven you.

23 For I think, that you are still possessed of gall and bitterness; and are pledged to iniquity.

24 Then said Simon, Pray to the Sovereign for me; that the evils, of which you have spoken, may not come upon me.

25 And the commissioners, after they had preached, and given their testimony to the good news respecting the Sovereign, returned to Jerusalem; and on their way, preached in many villages of the Samaritans.

26 An angel of the Sovereign said to Philip, Arise and go towards the south, to that unfrequented road, which leads from Jerusalem to Gaza.

27 And he obeyed. And a man, from Ethiopia, a bachelor of great authority under Candace, the queen of Ethiopia, who had the charge of all her treasure; and had been to Jerusalem to worship,

28 Was returning; and while sitting in his chariot, was reading the prophecy of Isaiah.

29 Then the Spirit said to Philip, Go near and get in company with that chariot.

30 And Philip ran thither; and heard the bachelor reading the prophecy of Isaiah; and said to him, Do you understand the book, which you are reading?

31 He replied, How can I, unless some person should instruct me?

32 The passage of scripture, which he was reading, was this, "He was led like a sheep to the slaughter; and like a lamb dumb before its shearer, he opened not his mouth."

33 In his humiliation, his right of judgment was taken away; and who will relate his lineage and family; but his life is removed from the power of earth."

34 The bachelor then said to Philip, Of whom does the prophet speak this? of himself or of some other person?

35 Then Philip, commencing with that passage of scripture, preached to him about the Saviour.

36 As they were passing on, they came to a place where there was water; and the bachelor said, What objection is there to my being baptised?

37 Philip replied, If you sin-

cercely and cordially believe, you the city, and you shall be told, may. He said I believe that the anointed Saviour is the Son of God.

38 And he directed the conductor of the chariot to stop. And they went down to the water, and he baptised him.

39 When they were come up from the water, the Spirit of the Sovereign led Philip away ; and the bachelor saw him no more ; but he went on his way rejoicing.

40 But Philip was afterwards seen at Azotus ; and passing through the country, he preached in all the cities and came to Cesarea.

## CHAPTER IX.

**S**SAUL, still threatening vengeance and slaughter against the pupils of the Sovereign, went to the high priest.

2 And requested to have a commission against the places of worship at Damascus, to bring bound to Jerusalem, all converts to the Saviour, whom he might find, whether men or women.

3 While on his journey and near Damascus, a light, from the heavens, shined suddenly around him ;

4 And he fell to the ground, and heard a voice, which said to him, Saul, Saul, why do you persecute me ?

5 And he said, Who art thou Sovereign ? And the Sovereign said, I am the Saviour, whom you persecute. It is folly for you to kick against the thorns.

6 He, trembling and frightened, said, Sovereign, what wilt thou have me do ? The Sovereign said to him, Arise and go into

the city, and you shall be told, what you must do.

7 The men, who journeyed with him, stood silent, hearing a voice, but seeing no person.

8 Saul arose from the ground, and though his eyes were open, yet he saw no person ; and his companions led him to Damascus.

9 And he was three days without seeing, and did neither eat nor drink.

10 There was, at Damascus, a pupil named Ananias. The Sovereign said to him in a dream, Ananias ? And he answered, I am here, Sovereign.

11 And the Sovereign said to him, Arise and go into the street called the narrow street, and enquire, at the house of Judas, for Saul of Tarsus ; for he is praying ;

12 And has seen, in a vision, a man named Ananias coming in and putting his hand upon him, that he might receive his sight.

13 Ananias replied ; Sovereign, I have heard from many people of this man ; that he has done much evil to thy saints, at Jerusalem ;

14 And here, he has authority from the chief priests, to apprehend all, who pray to thee.

15 But the Sovereign said to him, Go ; for he is a vessel which I have chosen, to carry my message to the Gentiles, to their kings, and to the Israelites.

16 And I will show him how much he must suffer on my account.

17 Then Ananias went and entered the house ; and putting his hands upon him, said, Broth-

er Saul, the Sovereign—the Saviour—who appeared to you in the way, as you were coming to this city, hath sent me, that by my instrumentality, you might be restored to sight, and be filled with the Holy Spirit.

18 And there fell, from his eyes, something resembling scales; and he was restored to sight immediately; and arose and was baptised.

19 And when he had partaken of food, he was strengthened: And remained some days with the pupils at Damascus.

20 And immediately commenced preaching about the Anointed, in the places of worship; alleging, that he is the Son of God.

21 But all, who heard him, were much surprised; and said, Is not this the man, who persecuted those, who prayed to the Saviour, at Jerusalem; and who came hither, for the same purpose,—that he might bring them bound to the chief priests?

22 But Saul increased in strength, and vanquished the Jews, who resided at Damascus; proving, that the Saviour, now offered, is the very Anointed, predicted by the prophets.

23 After a while, the Jews conspired to kill him.

24 And watched, at the gates day and night; but Saul had been informed of their plot.

25 The pupils, therefore, at night, let him down from the wall in a basket.

26 When Saul had arrived, at Jerusalem, he proposed to the pupils, to be one of their company; but they were all afraid of

him; and could not believe that he was a pupil.

27 But Barnabas conducted him to the commissioners, and told them that Saul, on his way to Damascus, had seen the Sovereign, who had spoken to him, and that he had preached boldly, at Damascus, by the authority of the Saviour.

28 Saul, therefore, remained with them, at Jerusalem; coming and going at his pleasure.

29 And he spoke boldly on the authority of the Saviour; and argued with the Grecians; but they combined to kill him.

30 When the brothers were apprised of it, they brought him down to Cesarea, and sent him to Tarsus.

31 Then the churches throughout Judea and Galilee and Samaria, had rest, and were edified; and the pupils, living in the fear of the Sovereign, and in the comfort of the Holy Spirit, were multiplied.

32 As Peter was journeying around, in the country, he visited the saints, who resided at Lydda.

33 And he found there a man named Eneas, who was sick, with the palsy; and had lain in bed, eight years.

34 Peter said to him, Eneas, the anointed Saviour maketh thee well. Arise and make up your bed. And he arose immediately.

35 All, who resided in Lydda, and Saron saw him, and attached themselves to the interest of the Sovereign.

36 There was at Joppa, a pupil, named Tabatha, which interpreted, is Dorcas. She was re-



markable for her good deeds and charities.

37 She was taken sick, and died; was washed, and laid in a chamber.

38 Joppa being nigh to Lydda, and the pupils, hearing that Peter was at Lydda, sent two men to request Peter to come to them without delay.

39 Peter went with them. As soon as he arrived, they conducted him to the chamber; and the widows came to him, showing the garments which Dorcas had made.

40 Peter requested them to retire; and kneeled and prayed; and turning to the corpse, said, Tabatha, arise. She opened her eyes, and seeing Peter, sat up.

41. And he offered her his hand, and raised her up; and calling the widows, and other saints, he presented her alive.

42 And the knowledge of the facts was circulated throughout Joppa; and many believed what was reported respecting the Sovereign.

43. And he remained a considerable time in Joppa, with Simon a tanner.

#### CHAPTER X.

**T**HERE was a man, at Cæsarea, named Cornelius, the Captain of the Italian band.

2 A pious man, and his family also; he gave many gifts to the people, and prayed to God punctually.

3 He saw, in a vision distinctly; about three o'clock, in the afternoon; an angel of God coming to him, and saying, Cornelius?

4 And when Cornelius perceived him, he was afraid and said,

What is it, Sovereign? He replied; Your prayers and your charities; are on record, before God.

5 Send men to Joppa, and enquire for Simon, surnamed Peter:

6 He lodges with Simon a tanner; his house is by the shore of the sea. He will tell you what you must do.

7 After the angel was gone, Cornelius called two of his household servants, and a pious soldier of his guard;

8 And after relating these things to them, he sent them to Joppa.

9 On the morrow, while they were on their journey, and approached the city, Peter went up upon the terrace, to pray; about twelve o'clock;

10 And he became very hungry; but while they were preparing dinner, he fell into a trance:

11 And saw the heavens opened, and a recepticle, resembling a sheet, tied with ropes at the four corners, descending to him.

12 In which there were all kinds of animals; beasts both of tame and wild; and reptiles and birds;

13 And some one seemed to say to him, Rise, Peter, kill and eat.

14 He replied, Not so, Sovereign; for I have never eaten any thing, which by our law, is unclean.

15 And the voice said to him, you must not call that unclean, which God has cleansed.

16 This was said three times; then the recepticle was taken up again into the heavens.

17 While Peter was enquiring, in his mind, what this vision could intend; the men, who were sent from Cornelius, had made inquiry for Simon's house; and stood at the gate.

18 And called to the people, and asked whether Simon, surnamed Peter, were lodged there.

19 While Peter was reflecting on the vision, the Spirit said to him, there are three men, who are inquiring for you.

20 Arise, therefore, go down from the turrace, and accompany them without hesitation; for I have sent them.

21 Then Peter went down to the men, who were sent to him by Cornelius, and said, I am the person, for whom you are enquiring: what is the cause of your coming?

22 They replied; Cornelius, the captain, an honest and religious man, and of good reputation among all the Jews, was directed, by an angel, who was sent from God, to invite you to his house; and to receive instructions from you.

23 Peter then called them in, and entertained them. On the morrow, he went with them; and some of the brethren accompanied him.

24 And, the next morning, they arrived at Cesarea. Cornelius was waiting for them; and had assembled his kindred and particular friends.

25 As Peter was going into the house, Cornelius met him, and prostrated himself, as an act of homage to him.

26 But Peter raised him up, and said, stand up, I am but a man.

27 While they were talking together, he went in, and found many assembled.

28 He said to them, You are sensible that it is unlawful for a Jew to have social intercourse with those, who are of another nation; but God hath showed me, that I should not consider any person common or unsuitable.

29 Therefore, I came to you, making no objection, as soon as I was sent for; I ask, therefore, what your intention is in sending for me.

30 Cornelius replied, Four days ago, I fasted until this hour, and at this hour (three o'clock) I was praying in my house, and a man stood before me in splendid clothing;

31 And said, Cornelius, your prayer is heard, and your charities are remembered of God.

32 Send, therefore, to Joppa, for Simon, surnamed Peter, he puts up, with Simon a tanner. His house is by the shore of the sea; who, when he arrives, will instruct you.

33 I, therefore, immediately sent for you; and you have done well to come; We are now here before God, to hear all, which he has commissioned you to say.

34 Peter then commenced; I do indeed perceive, said he, that God does not regard personal distinctions.

35 But, in every nation, he, who fears him, and conducts with propriety is accepted by him.

36 God sent a message to the Israelites, proclaiming peace, by the Anointed, Saviour, who is the Sovereign of all nations.

37 That circular you are all acquainted with. It commenced at Galilee, after the baptism, which John administered, and was published throughout Judea.

38 That God anointed the Saviour, from Nazareth, and endued him with the Holy Spirit, and with power, who went about doing good—healing all, who were oppressed, by the evil spirit; for God was with him.

39 And we are witnesses of all, which he did, at Jerusalem, and throughout Judea, whom they killed by crucifying him;

40 That God raised him up the third day, and showed him conspicuously;

41 Not to all the people; but to witnesses, whom God had previously selected—to us, who ate and drank with him after he arose from the grave.

42 Whom he commissioned to preach to the people, and to testify, that it is he, whom God has ordained, to be the Judge, of the living and of the dead.

43 To him all the prophets bear testimony. And by his authority, whoever confides in him, will receive the forgiveness of his transgressions.

44 While Peter was delivering this message, the Holy Spirit came upon all the hearers.

45 And all the Jews who came with Peter, were astonished, at seeing the gift of the Holy Spirit, conferred upon the Gentiles.

46 For they heard them speak foreign languages, and recommend God. Then Peter said;

47 Should any one refuse water? Should not these be baptised,

who have received the Holy Spirit as well as we?

48 And he directed that they should be baptised, on the authority of the Sovereign.

49 And they entreated them to tarry with them a few days.

## CHAPTER XI.

THE commissioners, and the brothers, who were in Judea, heard that the Gentiles had received the good news.

2 And when Peter was come to Jerusalem, the Jews contended with him;

3 And said, You went to men uncircumcised, and ate with them.

4 Peter then rehearsed the affair from the beginning; and explained it to them in its order.

5 He said, I was in the city of Joppa, praying; and, in a trance, I saw a vision—a certain receptacle descended, resembling a great sheet, let down from the heavens, by ropes tied on the four corners; and it came to me.

6 In which I saw beasts, both tame and wild; and reptiles and birds.

7 And some one seemed to say to me, Arise, Peter, kill and eat.

8 But I said, Not so, Sovereign; for I have never eaten any thing, which is unclean by our law.

9 But the voice replied, from the heavens, You must not call that unclean, which God has cleansed.

10 This was said three times. Then the receptacle was taken up again, into the heavens.

11 Immediately there came three men, into the house, where I was, sent to me, from Cesarea.

12 And the Spirit directed me to go with them without hesitation: And these six brothers accompanying me, we went to the man's house.

13 And he told us that he had seen a vision of angels in his house, who said to him, Send men to Joppa, for Simon, surnamed Peter,

14 Who will tell you that, by which, you and your family may be rescued.

15 As I was proceeding with my discourse, the Holy Spirit descended upon them, as upon us, at the commencement of our ministry.

16 Then I recollected the promise of the Sovereign, who said, John indeed baptized with water; but you shall be baptized with the Holy Spirit,

17 As God gave those, who confided in the Sovereign, the anointed Saviour, gifts, similar to those, which he gave to us; who was I, that I should withstand God?

18 When they heard these things they were satisfied; and gave praise to God; and said, Then hath God communicated to the Gentiles also, a change of purpose, which will eventuate in life.

19 They, who were dispersed by the persecution, which arose respecting Stephen, travelled as far as Phenice and Cyprus and Antioch, preaching the good news; but to none but the Jews.

20 Some of the dispersed were men of Cyprus and Cyrene, who, when they arrived at Antioch, addressed the Grecians; proclaiming the sovereign Saviour.

21 And the hand of the Sovereign was with them, and a great number believed these statements, and attached themselves to the interest of the Sovereign.

22 Reports of these things came to the church, at Jerusalem; and they sent Barnabas to Antioch.

23 Who, when he arrived and had seen the favor of God, rejoiced, and exhorted them to cleave to the Sovereign, with a firm purpose;

24 For he was a good man, and full of the Holy Spirit; and of confidence in God: And many individuals attached themselves to the Sovereign.

25 Soon Barnabas set forth for Tarsus, to look for Saul.

26 When he had found him, he brought him to Antioch: And during a whole year, they assembled with the church, and instructed many people. It was at Antioch, that the pupils were first called christians.

27 About that time, there came seers from Jerusalem to Antioch.

28 One of them, called Agabus, arose and predicted, by the spirit, that there would be a great drought, throughout the world; which, in the reign of Claudius Cesar, took place.

29 And the pupils resolved to send relief, every one, according to their ability, to the brothers, who resided in Judaea.

30 Which they accomplished, and sent it to the old men by Barnabas and Saul.

#### CHAPTER XII.

ABOUT that period, Herod, the king, attempted to harrass the church:

2 And killed James, the brother of John, with a sword.

3 And perceiving that it pleased the Jews, he caused Peter to be apprehended. That was a time of sorrow. They were truly days of unleavened bread.

4 When he had apprehended him, he caused him to be put in prison, and to be guarded, by four platoons of soldiers; intending, after easter day, to exhibit him to the people.

5 But the church prayed to God for him, without intermission.

6 The night, in which, according to Herod's design, Peter was to be exhibited; he was sleeping between two soldiers; bound with two chains; and the keepers of the prison stood at the door.

7 And the messenger of the Sovereign came to him; and a light shone in the prison; and he touched Peter, on the side, and raised him up, and said, Arise immediately. The chains fell off from his hands.

8 And the messenger said, Gird yourself, and tie on your sandals; and he did so. And he said to him, Put your cloak around you, and follow me.

9 And he went out and followed him. He was not sensible that that, which was done by the angel, was reality; but supposed that he had had a vision.

10 They passed the first and second ward, and came to the iron gate. (the entrance into the city,) and it opened to them of its own accord: and they went out, and passed on, through one street, and then the messenger left them.

11 When Peter had recovered

his recollection, he said, Now I am convinced, that the Sovereign has sent an angel and has rescued me from the hand of Herod; and from being exhibited to the Jews.

12 After having reflected upon the subject, he went to the house of Mary, the mother of John, surnamed Mark, where many were assembled, praying.

13 When Peter knocked at the door, a young woman, named Roda, came to listen;

14 Recognizing Peter's voice, her joy was so great, that she did not wait to open the door; but ran in, and told, that Peter stood before the door.

15 But they replied; you are wild. But she affirmed that it was really so. Then said they it is his angel.

16 But Peter continued knocking. When they had opened the door, they were astonished.

17 He, waving his hand to them to be silent, explained to them how the Sovereign had brought him out of prison. And after enjoining upon them to make these things known to James and to the brothers, he went to another place.

18 As soon as it was day, there was a great commotion among the soldiers. They were anxious to know what had become of Peter.

19 When Herod had sought for him, but could not find him, he examined the keepers, and ordered that they should be killed.

20 Herod was greatly displeased with the inhabitants of Tyre and Sidon; but they, sending a large embassy to him, and mak-

ing Blastus, the king's chamberlain, their friend, sued for peace; for their country was nourished by the king's country.

21 Upon a day, appointed for the purpose, Herod, arrayed in royal apparel, sat upon his throne, and delivered an oration to them.

22 And the people gave a shout, and said, it is the voice of a god, and not of a man.

23 Immediately the angel of the Sovereign smote him, because he did not give God the honor; and he was eaten by worms and died.

24 But the news of salvation was rapidly extending its limits.

25 Barnabas and Saul returned from Jerusalem, when they had finished their mission, and took with them John, surnamed Mark.

### CHAPTER XIII.

**T**HERE were, in the church at Antioch, prophets and teachers; Barnabas and Simeon, who is named Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod, the governor, and Saul.

2 While they were ministering to the Sovereign and fasting, the Holy Spirit said, consecrate Barnabas and Saul, for the work to which I have called them.

3 When they had fasted and prayed, they laid their hands on them and sent them forth.

4 They, being commissioned by the Holy Spirit, went to Seleucia, and from thence they sailed to Cyprus.

5 When they were at Salamis, they proclaimed the good news in the Jews' places of worship. John was their preacher.

6 They passed across the island to Paphos, where they found a sorcerer, named Bar-jesus; He was a false prophet and a Jew;

7 Who was with Sergius Paulus, the deputy of the country, a prudent man, who invited Barnabas and Saul to proclaim to them the news respecting God.

8 But Elymas, (another name for Bar-jesus,) the sorcerer, opposed them; endeavoring to subvert the belief of the deputy.

9 But Saul, sometimes called Paul, filled with the Holy Spirit, looked earnestly at him.

10 And said, O, child of the evil spirit, full of all subtlety, and mischief; enemy of all correctness, will you not cease to pervert the principles of the Sovereign?

11 The hand of the Sovereign is upon you. You shall be blind; and not be able to discern the light of the sun. And immediately there fell on him a mist and darkness; and he went about to find some one, who would lead him by the hand.

12 When the deputy saw what was done, he was astonished; and believed the doctrine respecting the Sovereign.

13 Paul and his companions left Paphos, and came to Perga, in Pamphylia; then John parted from them and returned to Jerusalem.

14 They went from Perga to Antioch in Pisidia, and, on the Sabbath day, went into the place of worship and sat down.

15 After the reading of the law and the prophets, the superintendants of the place of worship addressed them, and said,

Brothers, if you have any exhortation for the people, please to proceed.

16 Then Paul arose, and waving his hand, said, Men of Israel and all, who fear God, give audience.

17 The God of Israel chose our fathers, and honored our nation, when they lived as strangers in Egypt, and with his arm raised, he brought them out of it.

18 He bore with their conduct, in the wilderness, about forty years.

19 He divided to them, by lot, the land of seven nations in Canaan, whom he destroyed.

20 After that he gave them judges until Samuel the prophet, a period of about four hundred and fifty years.

21 At that time, they wished to have a king; and God gave them Saul the son of Cis, of the tribe of Benjamin. He reigned forty years.

22 And when he had removed him, he raised up David, to be their king; whom he thus recommended; I have found David the son of Jesse, a man of my choice, who will execute all my will.

23 Of his seed, God, according to his promise, has raised up a Saviour—Jesus;

24 After John had proclaimed to all Israel the baptism of reformation:

25 In the execution of which ministry, he thus expresses himself; Whom do you suppose I am? I am not the Anointed; but there cometh one after me, the shoes of whose feet, I am not worthy to take off.

26 Brothers, children of Abra-

ham, and all, who fear God, to you is this good news of salvation sent.

27 The inhabitants of Jerusalem and their rulers, in condemning the Saviour; although they were unacquainted with him, and with the prophecies, which are read every Sabbath day, have fulfilled those scriptures.

28 Although they found no fault in him; yet they requested Pilate, that he should be killed.

29 After they had fulfilled the scriptures, in the circumstances of his expiring agonies, they took him down from the cross, and laid him in the sepulchre.

30 But God raised him from the grave.

31 And he was seen during many days, by those, who came up with him from Galilee to Jerusalem, who are his witnesses to the people.

32 We proclaim to you good tidings: The promises, which God made to our fathers,

33 He has fulfilled to us their children, in raising the Saviour from the grave. It is written in the second Psalm, "Thou art my Son; this day, I have received thee."

34 And in Isaiah, "I will give you sure mercies from David."

35 And also, in another Psalm, "Thou wilt not permit thy Holy One to experience corruption."

36 David, after he had served his cotemporaries, according to the will of God, died, and was laid with his fathers, and experienced corruption.

37 But he, whom God raised up, did not experience corruption.

38 Brothers and fellow citizens: it is through this man, that the forgiveness of sins, is proclaimed to you.

39 Through him, all, who will believe, are justified with regard to those things, with respect to which, they could not be justified, by the strict law of Moses.

40 Beware, lest that come upon you, which is denounced by the prophets.

41 See, despisers! and wonder and perish; for I do a work in your days, which you will not believe, though it shall be told to you.

42 When the Jews had retired from the place of worship, the Gentiles entreated, that these sentiments might be proclaimed to them the next Sabbath.

43 When the congregation was dismissed, many of the Jews, and religious proselytes followed Paul and Barnabas; who addressing them, persuaded them to continue in the favor of God.

44 The next Sabbath day, almost the whole city assembled to hear the good news, from God.

45 When the Jews saw the great multitude of people, who assembled, they were envious; and opposed the sentiments of Paul; contradicting and blaspheming.

46 Then Paul and Barnabas became bold and decided, and said, It was necessary, that the message, from God, should first be proclaimed to you; but as you reject it, and show yourselves unworthy of everlasting life, we turn to the Gentiles;

47 For so the Sovereign has

enjoined upon us, saying, I have placed you for a light to the Gentiles; and for salvation to the inhabitants of the whole earth.

48 When the Gentiles heard this, they were much pleased, and honored the message from God; and all, who were designed for eternal life believed.

49 And the message of the Sovereign was proclaimed, throughout the country.

50 But the Jews excited the pious and reputable women; and the chief men of the city; and produced a persecution against Paul and Barnabas and expelled them from the country.

51 But they stamped off the dust from their feet; for a denunciation against them; and went to Iconium.

52 And the pupils were full of joy, and of the holy Spirit.

#### CHAPTER XIV.

AT Iconium they went into the Jews' place of worship; and so spake that a great number both of Jews and Greeks believed their testimony.

2 But the unbelieving Jews excited the Gentiles, and prejudiced their minds against their brothers;

3 They remained however a long time speaking boldly of the Sovereign, who verified the promises of his favor, by permitting signs and miracles to be wrought by their hands.

4 But the inhabitants of the city were divided; a part joined with the Jews, and a part with the commissioners.

5 Some of the Gentiles, however, and some of the Jews, with their rulers, combined together



to treat them cruelly; and to stone them.

6 But they were apprised of it, and fled to Lystra and Derbe, cities of Lycania.

7 And proclaimed the good news, in that vicinity.

8 There was a man, at Lystra, weak in his feet; a cripple from his birth, and never had walked.

9 Who was one of Paul's hearers: Paul looking attentively at him; and perceiving that he had sufficient belief in his testimony, to be healed,

10 Said, with a distinct voice, Stand up upon your feet. And he sprang up and walked.

11 When the people saw what Paul had done, they said in the language of Lycania, The gods are come down to us, in the form of men;

12 And they called Barnabas, Jupiter; and Paul, Mercurius; because Paul was the chief speaker.

13 Then the priest of Jupiter, who was near the city, brought oxen and garlands to the gates, and would have sacrificed to them with the people:

14 When the commissioners heard of it, they ran in, among the people:

15 Saying, Sirs, why do you do these things? We are men of the same nature as yourselves; and are exhorting you, to turn from these vanities to the living God, who made the heavens, the earth, the sea, and all things, which are therein.

16 Who, hitherto, has permitted all nations, to walk in their own ways,

17 Notwithstanding, he has so

done, yet he has not neglected to exhibit proof of his existence, and his nature; for he has given us rain, from the heavens, and fruitful seasons; supplying our mouth with food, and our heart with joy.

18 With these remarks; but with much difficulty, they restrained the people from offering sacrifices to them.

19 There came thither Jews from Antioch, and Iconium, who excited the people against them; and they stoned Paul, and drew him out of the city, supposing, that he was dead.

20 But while the pupils were standing around him, he rose up; and they came into the city; and the next day he went with Barnabas to Derbe.

21 After they had proclaimed the good news in that City, and had instructed many; they returned to Lystra, and to Iconium, and to Antioch;

22 Fortifying the minds of the pupils; exhorting them to continue in their belief; telling them, that it is with great tribulation that we enter the dominion of God.

23 After they had, by prayer and fasting, set apart experienced men, to watch over the churches, they commended the pupils to the Sovereign, on whom they believed.

24 Passing through Pisidia, they came to Pamphylia;

25 From thence to Perga, where they proclaimed the message; thence to Atalia.

26 And from thence sailed to Antioch, where they had been commended to the favor of God,

in this journey, which they had accomplished.

27 When they were come and had assembled the church, they rehearsed, all, which God had done for them, and that he had opened the door for belief to the Gentiles.

28 And they abode there a long time, with the pupils.

#### CHAPTER XV.

**T**HERE were men, who came down from Judea, and taught the pupils that unless they were circumcised, after the manner of Moses, they could not be saved by the Anointed.

2 As there was much dissension and disputation among them, they resolved that Paul and Barnabas, and some others should go up to Jerusalem, to see the commissioners, and the old men, on that subject.

3 Accordingly they were brought on their way by the church, and passed through Phenice and Samaria, announcing the conversion of the Gentiles; and it was a source of great joy to the brothers.

4 When they were come to Jerusalem, they were courteously received by the church, by the commissioners, and by the old men; and they related all, which God had done by them.

5 There were some of the sect of the Pharisees, who believed that it was necessary that they should be circumcised; and should observe the law of Moses.

6 And the commissioners, and the old men, assembled to, debate the subject.

7 After there had been a con-

siderable debate, Peter arose and said to them, Brothers and fellow citizens, You recollect, that some time ago, it pleased God that the Gentiles, by me should hear the good message of salvation; and should believe it.

8 And God, who knoweth the heart, approved of them, by communicating to them the Holy Spirit, as he had done to us.

9 And made no difference, between us and them; giving them a pure heart, and confidence in the Saviour.

10 Why then would you induce God to put a yoke upon the neck of the pupils, which neither our fathers nor we have been able to bear?

11 But we believe that through the favor of our sovereign Saviour, the Anointed, we too shall be saved from those burdens.

12 Then the assembly became silent and listened to Barnabas and Paul, who were relating what miracles and signs God had wrought among the Gentiles by them.

13 After they had finished their speech, James replied; Brothers and fellow-citizens, listen to me.

14 Peter related the manner, in which God heretofore, visited the Gentiles, to select from them, a company for himself.

15 And this is in accordance with the prophecies which say,

16 "After this, I will return and build the tabernacle of David, which is fallen down;

17 That the rest of mankind might search for the Sovereign—all the Gentiles, who shall be called by my name." So saith

the Sovereign, who has done these things.

18 God takes cognizance of all his works, from the beginning of the world.

19 Therefore my wish is, that we do not trouble them, who among the Gentiles, have turned to God.

20 And that we write to them, that they should abstain from the pollution of idols; and from fornication; and from eating animals which have been strangled; and from eating blood;

21 And there are those in every city who can teach them; for the law of Moses is preached and read in the Jewish places of worship, every Sabbath day.

22 And the commissioners and the old men, and all the church, were pleased, and sent Judas, surnamed Barnabas and Silas, principal men, among the brothers, (men whom they had selected from their own company,) to Antioch, with Paul and Barnabas.

23 And they sent a letter by them as follows: The commissioners, and the old men, and the brothers, to the brothers, who are of the Gentiles, in Antioch, and Syria, and Cilicia.

24 We have heard that certain persons, who went from here, have troubled you, subverting your minds; asserting that you must be circumcised, and observe the Jewish law, to whom we gave no such direction.

25 Therefore, we have assembled; and have resolved unanimously, to send chosen men to you, with our beloved Barnabas and Paul;

26 Those men, who have ha-

zarded their lives for the honor of our sovereign Saviour, the Anointed.

27 We have therefore sent Judas and Silas, who will give you the particulars themselves.

28 It has seemed proper, however, to the Holy Spirit, and to us to require of you,

29 That you abstain from meat offered to idols, and from eating blood, and from eating animals, which have been strangled, and from fornication; from which it will be well to keep yourselves. Farewell.

30 When the commissioners were thus commissioned, they went to Antioch, and assembled the people; and gave them the letter;

31 Which they read, and rejoiced for the consolation.

32 Judas and Silas, being also preachers, exhorted and confirmed the brothers, with many a speech.

33 After tarrying there a while, Judas was affectionately dismissed, to go to the commissioners.

34 Silas remained there still.

35 Paul and Barnabas also continued at Antioch; and they and many others proclaimed the message of the Sovereign.

36 Some time after, Paul said to Barnabas, let us go again and visit our brothers, in every city, where we have proclaimed the message of the Sovereign, and see how they are doing.

37 Barnabas wished to take with them John, surnamed Mark.

38 But Paul thought that it was not best, to take a person with them, who, when they were

at Pamphilia, left them, and, in place, Paul had a vision, in which would not accompany them to the work. there appeared a man of Macedonia, who said with great earnestness, Come over into Macedonia, and help us.

39 And the contention was so severe, that they separated. So Barnabas took Mark, and sailed to Cyprus ;

40 And Paul, commended by the brothers, to the favor of God, took Silas and set forth.

41 He went through Syria and Cilicia, confirming the churches.

#### CHAPTER XVI.

**T**HEN he came to Derbe, and from thence to Lystra. At Lystra, there was a pupil named Timothy, the son of a Jewess, who believed ; but his father was a Greek.

2 He had a good reputation among the brothers, at Lystra, and Iconium.

3 Paul wishing to have him to accompany him, circumcised him on account of the Jews, in that vicinity ; for they all knew his father was a Greek.

4 As they passed through the cities, they gave them the rules, which had been enacted by the commissioners, and old men, at Jerusalem, for them to observe ;

5 By this means the churches were confirmed in the belief, and were increased in number daily.

6 When they had travelled throughout Phrygia, and the vicinity of Galatia, they were forbidden to proclaim the good news any more in Asia.

7 Therefore passing on to Mysia, they attempted to go into Bithynia ; but the Spirit would not permit them to go thither.

8 Therefore leaving Mysia, they went down to Troas.

9 In the night while at that

place, Paul had a vision, in which there appeared a man of Macedonia, who said with great earnestness, Come over into Macedonia, and help us.

10 After he had seen the vision, we immediately set forth for Macedonia, presuming that God had called us to proclaim the good news there.

11 Therefore sailing from Troas, we came directly to Samothracia ; the next day to Neapolis ;

12 Thence to Philippi, which is the principal city of the colony, and of that part of Macedonia ; and tarried several days, in the city.

15 On the sabbath, we went out of the city, to the bank of a river, where it was the custom to assemble for prayer ; and we sat down, and addressed the women, who assembled there.

14 And a woman named Lydia, a dealer in silk, of the city of Thyatira, a worshipper of the true God, heard us ; and the Sovereign, awakened her attention to that which was spoken by Paul.

15 After being baptised, she and her family, she entreated us ; saying, If you believe me to be faithful to the Sovereign, come to my house, and remain there. And she entreated us.

16 While we were engaged in prayer, on that occasion, a young woman came to us, who was possessed of a spirit of fortune telling ; and by that means was very profitable to her employers.

17 And she followed, saying, These men are the servants of the true God, who show to us the way of salvation.

18 This she continued many himself, supposing that the prisoners had fled. days; but Paul, being wearied by her interference, turned and said to the spirit, I command you, by the authority of the Anointed Saviour, to come out of her. And he came out of her immediately.

19 When her employers perceived that their profits were gone they seized Paul and Silas, and drew them to the market place, to the rulers.

20 And having brought them to the magistrates, said, These men, being Jews, trouble our city exceedingly;

21 And teach customs, which it is not lawful for us to receive, or to observe, being Romans.

22 And the populace rose against them: And the magistrates tore off the clothes of the pupils; and ordered them to be beaten.

23 After laying many stripes upon them, they put them into prison, charging the jailer, to keep them safely.

24 Who, having received such a charge, put them into the inner prison, and put their feet into the stocks.

25 At midnight, Paul and Silas prayed and sang praises to God; and the prisoners heard them.

26 Suddenly, there was a great earthquake; so that the foundation of the prison was shaken; immediately all the doors were opened; and every one's shackles were loosed.

27 The keeper of the prison awaking out of sleep; and seeing the prison doors open, drew his sword, and would have killed

28 But Paul exclaimed with great earnestness; Do thyself no harm; we are all here.

29 Then he called for a light, and sprang in, and came trembling, and prostrated himself before Paul and Silas;

30 And brought them out; and said, Sirs, what must I do to be saved?

31 And they said, believe, respecting the sovereign Saviour, the Anointed; and you and your family shall be saved.

32 And they told him the message of the Sovereign; and to all, who were in his house.

33 And immediately, while it was yet night, he washed their stripes and was baptised, he, and all his family.

34 When he had conducted them to his house; he placed food before them, and rejoiced, believing in God; and all his family believed also.

35 As soon as it was day, the magistrates sent the constables to let the pupils go.

36 And the keeper of the prison said to Paul, The magistrates have sent word that you may go; now, therefore, go in peace.

37 But Paul replied: They have scourged us publicly, notwithstanding we are Romans, and uncondemned; now should they expel us privately? certainly not; let them come themselves and release us.

38 And the constables informed the magistrates of these things, and they were frightened, when they heard that they were Romans.

39 And came and brought them out, and entreated them to leave the city.

40 And they left the prison ; and went to the house of Lydia ; and when they had seen the brothers, they set forth.

# CHAPTER XVII.

AFTER passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish place of worship ;

2 And Paul according to his usual practice, went in and on three successive sabbaths, reasoned with them, from the scriptures ;

3 Proving, that it was necessary that the Anointed should suffer ; and arise from his tomb ; and that the Saviour, whom he preached to them, was the true Anointed :

4 And some of the Jews believed, and associated with Paul and Silas ; and also a great number of Greeks, and many influential women.

5 But the Jews, who would not believe, were filled with malice ; and collected a company of lewd fellows, and set all the city in an uproar ; and assailed the house of Jason, to bring the commissioners out to the rabble.

6 But, not finding them, they brought Jason, and some of the brothers to the police ; saying, These men, who have turned the rest of the world upside down, are come here also ;

7 Whom Jason has received. They wish to overturn the government of Cesar ; affirming that there is another king ; one whom they call the Saviour.

8 And the police, and the people were greatly agitated, when they heard these things.

9 But they took security for good conduct of Jason, and of the others, and let them go.

10 And the brothers, immediately conducted Paul and Silas, by night, to Berea ; who, on their arrival, went into the Jewish place of worship.

11 But the Bereans were more generous than the Thessalonians, for they received their message, with promptness ; and searched the scriptures, to ascertain whether these things were so.

12 Consequently many of the Jews believed ; and also of the Greeks ; both of men, and of honorable women, not a few.

13 But when the Jews of Thessalonica ascertained, that the message of God was proclaimed by Paul, at Berea, they came there ; and excited the people.

14 But the brothers sent Paul away immediately ; as if to go to the sea ; But Silas and Timothy remained.

15 And they, who accompanied Paul, conducted him to Athens ; and after receiving a message, to Silas and Timothy, to come to him immediately, they returned.

16 While Paul was waiting for them at Athens, his feelings were excited ; because he saw the city absorbed in idolatry.

17 Therefore he argued with the Jews in their places of worship ; and with pious individuals ; and in the market daily, with all, who would assemble.

18 But some of the Epicurean philosophers, and of the stoics opposed him. Some said, What

will this talker say? Others said, 28 For in him we ~~live~~ and He appears to be an advocate ~~move~~, and have our existence; as for strange gods; because he ~~some~~ of your poets have said, preached to them, the Saviour, "We are all his offspring," and the resurrection.

19 And they conducted him ~~spring~~ of God, we ought not to to the building, called Areopa- ~~suppose~~, that the first cause is gus; and said, Let us hear what ~~like~~ gold, or silver, or stones, this new doctrine, of which you ~~sculptured~~ by the art, and accord- speak, is. ~~ing~~ to the devices of mankind.

20 You tell us strange things. 30 In times of ignorance, God We wish to know what these ~~hath~~ not looked on with rigour; things are. but now commandeth all men

21 For the foreigners, who ~~every~~ where to change their pur- were there, and many of the ~~pose~~. Athenians, spent most of their 31 For he hath appointed a time, in telling and hearing the ~~day~~, in which he will, in correct- news. ness, judge the world, by the man

22 Then Paul arose, in that ~~whom~~ he hath appointed: of building, on the top of Mars-hill; ~~which~~, in ~~raising~~ him ~~from~~ the and said, Athenians, I perceive, ~~tomb~~, he hath given proof to all that, in all the modes of religion, ~~mankind~~. you are very desout.

23 For as I was passing by, ~~32~~ When they heard of the resurrection of the dead, some and observing your devotions, I ~~ridiculed~~ him; but others said, saw an altar with the inscription, ~~we~~ will hear you ~~again~~ on this TO THE UNKNOWN GOD. subject.

It is he, whom you ignorantly ~~33~~ Then Paul retired. worship, that I proclaim to you. 34 However, some adhered to

24 God, who made the world, ~~Paul~~, and believed; among whom and all things therein; as he is ~~was~~ Dyonicius, the superintend- Sovereign of the heavens, and of ~~ent~~ of the edifice, and a woman the earth, dwelleth not in tem- ~~named~~ Damaris, and others.

## CHAPTER XVIII.

25 Nor is served by human ~~SOON~~ after this, Paul left hands; as if he needed various ~~Athens~~, and went to Corinth; things; since he giveth to all life ~~2~~ And there, found a jew, na- and health, and all things; ~~med~~ Aquila, a native of Pontus.

26 And hath constituted, of ~~He~~ had lately come from Italy, one blood, all the tribes of men, ~~with~~ his wife Priscilla; for Clau- to dwell on all the earth; and ~~dus~~ Cesar had ordered, that all hath determined their periods, and ~~jews~~ should leave Rome.

27 That they might search for ~~3~~ And as he was of the same trade, he remained with them and the Sovereign; and seek for him; ~~worked~~. By their occupation and find him; for he is near to ~~they~~, were tent makers. every one of us. 4 And he argued in the place

of worship, every sabbath; and convinced many jews and greeks; 5 Paul, being fortified in his mind, by the coming of Silas and Timotheus from Macedonia, boldly declared to the jews, that the Saviour was the Anointed.

6 But, as they opposed him, and blasphemed, he shook his raiment, and said, Your blood be upon your own head; I am clean.

7 And he went thence to a man's house, whose name was Justus. He was a worshipper of God; and his house was near the place of worship.

8 Crispus, the superintendent of the place of worship, and all his family believed, respecting the Sovereign; and many of the Corinthians, on hearing, believed, and were baptised.

9 And the Sovereign instructed Paul, in a vision, by night, that he should not be afraid; but should speak, and should not desist;

10 That he would be with him; that no man should seize him; that he had many people in that place.

11 And he continued there eight months, proclaiming the message of God among them.

12 At a time, when Gallio was deputy governor of Achaia, the jews rose in a company against Paul, and brought him to the judgment seat.

13 Saying, This fellow persuades people to worship God, in a manner, unauthorised by the law.

14 As Paul was about to speak, Gallio said to the jews, If it were a matter of fraud or lewdness, it would be proper that I should bear with you.

15 But since it is a question about words and names, see to it yourselves; for I will not be a judge of such things:

16 And he drove them from the court.

17 Then the Greeks took Sosthenes, the superintendent of the place of worship, and beat him before the court; and Gallio took no notice of these things.

18 Paul after tarrying a considerable time, at Corinth, took leave of the brothers, and sailed thence into Syria, accompanied by Aquila and Priscilla; having shorn his head at Cenchrea, for he had made a vow to do so.

19 And he came to Ephesus, where he left Aquila and Priscilla; and entering the place of worship, he reasoned with the Jews;

20 And they requested him to remain longer with them; but he would not consent;

21 And bid them farewell, saying, I must by all means partake of the feast, which is to be celebrated at Jerusalem, but I will return to you, if God will; and he sailed from Ephesus.

22 Landing at Cesarea, he saluted the church, and went down to Antioch.

23 After remaining some time there, he set forth; and went over all the country of Galatia, and Phrygia, encouraging the pupils.

24 A certain Jew named Apollos, a native of Alexandria, an eloquent man, and learned in the scriptures, came to Ephesus.

25 He was instructed in the doctrines of the Sovereign; and being of a fervent spirit, he spoke and taught diligently the things



of the Sovereign; but he had spoke foreign languages; and received only the baptism of John.

26 He spake boldly in the place of worship; and Aquila and Priscilla, hearing of him, received him, and explained to him the doctrines of God more perfectly.

27 He, being inclined to pass to Achaia, the brothers wrote, requesting the pupils to receive him; who, when he was come, was a great assistance to those who had believed, through divine favor.

28 For he convinced many of the jews, publicly, showing by the scriptures, that the Saviour was the Anointed.

## CHAPTER XIX.

WHILE Apollos was at Corinth, Paul passed through the upper provinces, and came to Ephesus, where he found some of the pupils;

2 And said to them, Have you received the Holy Spirit, since you believed? They replied; We have not even heard, that there is a Holy Spirit.

3 And he said; In what way then were you baptised? They replied; with John's baptism.

4 Then Paul remarked, John baptised with the baptism of repentance; and enjoined upon the people, that they should believe on him, who should come after him; that is, on the anointed Saviour.

5 When they heard this, they were baptised, in behalf of the sovereign Saviour.

6 As soon as Paul had placed his hands upon them, the Holy Spirit impressed them; and they

7 There were about a dozen of them.

8 And he spoke publicly, in the place of worship, during three months; reasoning, and urging the subjects, which relate to the dominion of God.

9 But as many were obstinate, and did not believe, and spoke evil of their religion, in the presence of the people; he left them; and separating his pupils from them, he argued daily, in the school of one Tyrannus.

10 This arrangement continued two years, so that all the inhabitants of Asia, both Jews and Greeks, heard their testimony respecting the sovereign Saviour.

11 And God performed extraordinary things, by the instrumentality of Paul.

12 So that by merely applying handkerchiefs, or aprons, which had been about his person, to the sick, their diseases were cured; and the evil spirits left them.

13 Then some of the vagrant Jews, conjurers, undertook to pronounce over those, who had

evil spirits, the name of the sovereign Saviour; saying, we demand of you, on the behalf of the Saviour, whom Paul proclaims.

14 There were seven sons of one Sceva, who was a Jew, and chief of the priests, who did so.

15 And the evil spirit replied; The Saviour. I know; and Paul I know; but who are you?

16 And the man, in whom the evil spirit was, sprang upon them; and prevailed against them; so that they fled from the house

naked and wounded.

17 And this was known to all the inhabitants of Ephesus ; both to Jews and Greeks ; and they were impressed with awe ; and the name of the sovereign Saviour was honored.

18 And many, who believed, came and made a confession of their sins.

19 And many of those, who practiced curious arts, brought their books together ; and burned them publicly ; and they estimated the value of them ; and found it to be fifty thousand pieces of silver :

20 So greatly the message of God increased in estimation and prevailed.

21 After these events had transpired ; Paul purposed, in his mind, that after passing through Macedonia and Achaia, to Jerusalem, he would then visit Rome.

22 Therefore, he sent two of those, who ministered to him—Timotheus and Erastus—into Macedonia ; but remained himself, for a time, in Asia.

23 At that period there arose a great commotion ; about that kind of religion.

24 A man named Demetrius, a silver smith, who made silver temples, of the goddess Diana, which was a lucrative business, for the manufacturers ;

25 Assembled the workmen, of that occupation ; and said, Sirs, you are sensible, that, by this trade, we have our wealth.

26 And you hear and see, that, not only at Ephesus ; but almost throughout Asia, this Paul has alienated from among us, many

people, affirming that these are useless gods, which are made with hands.

27 So that, not only, is our trade in danger of being despised ; but also the great temple of the goddess Diana, and her magnificence is in danger of being destroyed ; whom all Asia, and the world at large worships.

28 When they heard his declarations, they were enraged, and shouted, Great is Diana of the Ephesians !

29 And the whole city was filled with confusion ; and having caught Gaius and Aristarchus, citizens of Macedonia ; Paul's companions on his journey, they rushed in a body into the theatre.

30 Paul was urgent to go in, among the people, but the pupils would not permit him to do so.

31 And some of the principal men of Asia, who were his friends, sent to him ; requesting him, that he would not venture to go into the theatre.

32 Some exclaimed one thing ; and some another ; for the assembly was confused ; and the greater part did not know why they were assembled.

33 And they drew Alexander out of the multitude, the Jews urging him forward ; and Alexander motioned with his hand, signifying that he wished to make his defence to the people.

34 But when they ascertained that he was a Jew ; all, with one voice, about two hours, exclaimed, Great is Diana of the Ephesians.

35 When the town clerk had appeased the people ; he said,

Men of Ephesus, who is there, who does not know, that the Ephesians, are worshippers of the great goddess Diana, and of the image, which is said to have fallen from Jupiter.

36 Since, therefore, these things cannot be disputed, you owe to do nothing rashly.

37 You have brought hither, these men, who are neither robbers of churches, nor blasphemers of your goddess.

38 If Demetrius and the artificers, who are with him, have a charge against any person, the law is accessible to you, and there are attorneys, let them plead their cause.

39 And if you have differences on other things, they shall be determined in a lawful assembly.

40 We are in danger of being called to answer for this day's uproar; and there is no cause, which we can assign; for this concourse.

41 And he dismissed the assembly.

## CHAPTER XX.

**A**FTER the confusion had ceased, Paul called the Pupils to him, and embraced them, and set forth to go into Macedonia.

2 And after having travelled over those regions, and given the people many exhortations, he went into Greece;

3 And remained there three months. He then prepared to sail into Syria; but as the Jews lay in waiting for him, he concluded to go through Macedonia:

4 And Sopater of Berea, and Aristarchus, and Secundus of

Thessalonica; and Gaius of Derbe, and Timotheus, and Tychicus, and Trophimus of Asia, accompanied him thither.

5 They going before us, tarried for us, at Troas.

6 And we, after the days of unleavened bread were passed, sailed from Philippi to them at Troas, in five days; and remained with them seven days.

7 And on the first day of the week, when the pupils assembled to partake of the sacrament; Paul preached to them; prepared to leave them on the morrow, and continued his speech until midnight.

8 There were many lights in the chamber where they were assembled.

9 And there sat, in the window, a young man named Eutychus, who had fallen into a deep sleep; and as Paul was a long time engaged in his discourse, the young man sunk down in sleep, and fell from the third loft, and was taken up dead.

10 And Paul went down, and embracing him said, Be not troubled; for he is alive.

11 And he came up again and broke the bread and ate; and talked a long time, even until the dawning of the day, and then set forth on his journey;

12 And they brought the young man alive, and were much comforted.

13 And we went by ship to Assos, expecting there to take in Paul; for so he had proposed; preferring to go thither on foot.

14 When he met with us, at Assos, we took him on board, and came to Mitylene.

15 And sailing thence we came, to proclaim the good news of the the next day against Chios; the favor of God.  
 the next day to Samos, and tarried at 25 And now observe, I know, what none of you, among whom Trogyllium; and the next day I have been, will ever see my came to Miletus. face again.

16 For Paul had resolved to 26 Therefore, I take you for sail by the way of Ephesus, as witnesses, this day, that I am he did not wish to delay in Asia; clean from the blood of all man- but hastened, that if it were pos- kind.  
 sible, he might be at Jerusalem on the day of Pentecost, (five ribs.) 27 For I have declared to you all the mandates of God.

17 From Miletus he sent to 28 Look well to yourselves, Ephesus and summoned the old therefore; and to all the flock, men of the church. over which, the Holy Spirit hath made you overseers, to feed the

18 And when they were come church of God, which he hath to him, he said to them; You are acquainted with my manner of purchased with his own blood.  
 life with you, and since I came 29 For I know, that after my into Asia; departure, enraged wolves will come among you, who will not spare the flock.

19 That I have served the Sov- 30 And from yourselves too, ereign, with great humility, and men will arise, speaking pervers- with many tears; and amidst the ed sentiments, to entice pupils af- temptations which beset me, by ter them.  
 the stratagems of the Jews; 31 Therefore watch; and bear me witness, that during three

20 And that I have withheld 32 Now, brothers, I commend nothing, which was profitable for you to God, and to the messen- ge witness, that during three years I have warned every one night and day, with tears.

21 Proclaiming repentance 33 I have coveted no man's silver or gold, or apparel.  
 with respect to God; and confi- 34 Yes, yourselves know, that dence in our sovereign Saviour of his favor; which can edify you, and give you an inheritance among all those, who are sanc- the Anointed; both to Jews and tified.

22 And now I go urged in my 35 I have shown you, by ex- mind to Jerusalem, not knowing ample, that so laboring, you what will beset me there. ought to sustain the weak; and to remember the words of the

23 Except that the Holy Spir- 36 I have shown you, by ex- it, shows me, in every city, that ample, that so laboring, you ought to sustain the weak; and bonds and afflictions await me. to remember the words of the

24 But none of these things 37 I have shown you, by ex- were with me. ample, that so laboring, you ought to sustain the weak; and to remember the words of the sovereign Saviour, which he said,

"It is more blessed to give than to receive."

36 And when he had thus spoken, he knelt down and prayed with them.

37 And they all wept exceedingly; and hung upon Paul's neck and kissed him:

38 Weeping most of all on account of his assertion, that they would see his face no more. And they accompanied him to the ship.

### CHAPTER XXI.

WE then left them, and launched the boat, and came direct to Coos, and the next day to Rhodes, and from thence to Patara.

2 And finding a ship, about to sail over to Phenicia, we went on board, and set forth.

3 We came in sight of Cyprus; but passed it on the left hand; and sailed into Syria; and landed at Tyre; for there, the ship was to leave her cargo.

4 And finding pupils, we remained there seven days: and the pupils, at the suggestion of the Holy Spirit, advised Paul, not to go up to Jerusalem.

5 After tarrying there a week, we went on our way; and they accompanied us, with their wives and children, until we were out of the city; and when we had arrived at the shore, we kneeled down and prayed.

6 And when we had taken leave of each other, we went on board, and they returned home.

7 And sailing from Tyre, we came to Ptolemais, and saluted the brothers, and abode with them one day.

8 The next day, we, who were

of Paul's company, left them, and came to Cesarea, and put up with Philip, the evangelist, who was also one of the seven deacon.

9 And he had four daughters, virgins, who were accustomed to preach.

10 We tarried there many days. And there came down from Judea a prophet, named Agabus;

11 Who came to us, and took Paul's girdle and bound his own hands and feet; and said, Thus saith the Holy Spirit; So will the Jews, at Jerusalem, bind the man, who owns this girdle; and will give him up, into the hands of the Gentiles.

12 When we heard that, we and the inhabitants, of the place, entreated him not to go up to Jerusalem.

13 But Paul replied, Why do you weep, and undermine my resolution? I am ready, not only to be bound; but also to die, at Jerusalem; for the honor of the sovereign Saviour.

14 As he would not be persuaded, we ceased; and said the will of the Sovereign be done.

15 Soon after, we took our packs, and went up to Jerusalem.

16 There went with us also, some of the pupils, of Cesarea, and brought with them Mnason of Cyprus, one of the old pupils; with whom we were to lodge.

17 When we were come to Jerusalem; the brothers received us joyfully.

18 And the following day Paul went with us to James; and all the old men were present.

19 When he had saluted them, he related particularly, what God

had done, among the Gentiles, by his ministry.

20 When they had heard, they gave to the Sovereign the praise; and said to Paul, Yonsee, brother, how many thousands of the Jews are believers; and they are all tenacious of the law.

21 They are informed respecting you, that you teach the Jews, who are among the Gentiles, to forsake Moses; saying that they are not to circumcise their children; nor to observe the customs.

22 How is it? The people will hear that you are come, and will assemble.

23 Do now as we advise you; There are four men here, who have a vow on them.

24 Go with them; and purify yourself with them; and be at expenses with them, when they shave their heads; that all may know, that their information respecting you is false; and that you conduct properly; and observe the law.

25 Respecting the Gentiles we have concluded; and written to them, that they need observe none of those ceremonies; excepting only, that they abstain from fornication, and from the offerings to idols; from eating blood, and animals, which have been strangled.

26 Then Paul accompanied the men; and the next day purified himself with them, and went into the temple, to wait the accomplishment of the days of purification; when an offering would be offered for each of them.

27 But before the seven days were ended, the Jews from Asia,

saw him in the temple, and excited the people; and laid hold of him.

28 Exclaiming, Men of Israel help! This is the man, who teaches every where, against the people, and the law, and this place: and besides, has brought Greeks into the temple, and has polluted this holy place.

29 For they had formerly seen with him in the city, Trophimus, an Ephesian, whom they pretended, Paul had brought into the temple.

30 And all the city was in commotion. The people ran together; and drew Paul out of the temple: and the doors were closed.

31 As they were about to kill him, news came to the chief captain of the guard that all Jerusalem was in an uproar;

32 Who immediately summoned captains of hundreds, and their soldiers, and ran down to them. When they saw the captain and soldiers, they stopped beating Paul.

33 The captain then came near and took him; and ordered that he should be bound with chains; and demanded who he was, and what he had done.

34 Some said one thing, and some another, among the multitude; but as he could not ascertain, on account of the tumult, he commanded that he should be carried into the castle.

35 When he came upon the stairs, he was carried by the soldiers, on account of the violence of the people.

36 For the multitude followed, shouting, Away with him.

37 As Paul was about to be led into the castle, he said to the captain, May I speak to you? who said, Can you speak Greek? 38 Are you not that Egyptian, who lately made an uproar, and led into the wilderness, four thousand men, who were murderers?

39 Paul replied; I am a Jew of Tarsus, a city of Cilicia, a citizen of a very respectable city; I beg of you, to permit me to speak to the people.

40 When he had given him leave, Paul, standing on the stairs, waived his hand to the people; and when they were silent, he spoke to them, in the Hebrew language, as follows:

## CHAPTER XXII.

**F**ATHERS, brothers and fellow citizens, listen to my defence.

2 When they perceived, that he spoke to them in the Hebrew language, they were more silent.

3 I am indeed, a Jew, born in Tarsus, a city of Cilicia; but was raised in this city, under the tuition of Gamaliel; and have been taught all the minutiae of the law of the fathers; and was as zealous for God, as you are this day.

4 And I persecuted the christians; delivering to prisons and to death; both men and women.

5 The high priest, and all the board of old men; from whom I received letters to the brothers; and authority to go to Damascus; and to bring those, who were imprisoned there, to Jerusalem, to be punished, are my witnesses of these facts.

6 As I was pursuing my jour-

ney, under their authority; and had arrived near Damascus, about noon, there shined around me, a light, from the heavens.

7 And I fell to the ground, and heard a voice, which said to me, Saul, Saul, why do you persecute me?

8 And I said, Who art thou Sovereign? And he replied; I am the Saviour, from Nazareth, whom you persecute.

9 (They, who were with me saw the light and were afraid; but did not hear the voice, which spoke to me.)

10 And I said, What shall I do Sovereign? The Sovereign said to me, Arise and go into Damascus; there it shall be told you what you must do.

11 As I could not see, on account of the brightness of the light, I was led by those, who were with me, into Damascus.

12 And Ananias, a devout man, of good reputation among the Jews,

13 Came to me; and said, Brother Saul, receive your sight. And I immediately perceived him.

14 And he said, The God of our fathers has selected you to know his will, and to see that Just One, and to hear his voice.

15 You shall be his witness, to all mankind, of what you have seen and heard.

16 Tarry not; arise and be baptized; and wash away your sins; calling on the Sovereign.

17 After I returned to Jerusalem; while praying in the temple; in a trance,

18 I saw the Just One, who said to me, Make haste, go quick-

ly out of Jerusalem; for they will not hear your testimony respecting me.

19 And I said, Sovereign, they know that I chastised, in the places of worship; and imprisoned those, who believed on thee.

20 And when thy martyr Stephen was stoned, I was standing by and consenting to his death; and took care of the raiment of those, who killed him:

21 And he said to me, depart; for I will send you far hence to the Gentiles.

22 When they had listened to him so far, they shouted, Away with such a fellow; it is not proper that he should live.

23 And they shouted, and took off their clothes, and threw dust into the air.

24 And the chief captain ordered that he should be brought into the castle; and be examined by scourging, that he might know why they shouted so against him.

25 While they were binding him with straps, Paul said to the captain, who stood by, Is it lawful for you to whip a Roman, uncondemned?

26 When the captain heard that, he went to the chief captain, and said, Be careful what you do; for this man is a Roman.

27 Then the chief captain came, and said to him, Tell me; are you a Roman? He said, Yes;

28 The chief captain replied; I obtained that freedom, with a great sum. But Paul said, I was free born.

29 Immediately, they, who were to have examined him, left

him: and the chief captain was afraid, after he learned that he was a Roman; because he had bound him.

30 On the morrow, that he might know with certainty, why he was accused by the Jews; he unbound him; and ordering the chief priests, and all their court, to appear, brought Paul down, and set him before them.

#### CHAPTER XXIII.

PAUL, looking earnestly upon the court; said, Brothers, and fellow citizens; I have lived with a clear conscience before God, in all things to this day.

2 Then Annas, the high priest, ordered those, who stood by to strike him on the mouth.

3 Paul said to him, God will smite you, you whitewashed wall: (you false pretender,) you sit to judge me according to the law; and order me to be smitten, contrary to the law.

4 Those, who stood by said, Will you revile God's high priest?

5 Paul replied; brothers, I did not know that he is the high priest. It is written you shall not speak evil of the ruler of your people.

6 When Paul perceived that one party were Sadducees, and the other Pharisees, he said before the court, Brothers and fellow citizens; I am a Pharisee, and the son of a Pharisee; and it is respecting the hope of a resurrection from the grave, that I am tried this day.

7 On his saying this, there arose a dissension between the Pharisees and the Sadducees and the people were divided.



8 The Sadducees hold that there is no resurrection; and that there is neither angel nor spirit; but the Pharisees hold to both.

9 And there was a shouting. The clergy who were of the Pharisees' party, arose and contended; saying, We find no evil in the conduct of this man. If a spirit, or an angel has spoken to him, let us not fight with God.

10 And there was a great contention among them. And the chief captain, fearing that Paul would have been torn in pieces by them, ordered the soldiers to go down and take him by force from among them; and to bring him into the castle.

11 The night following, the Sovereign stood by him; and said, Be encouraged, Paul: you have testified for me in Jerusalem; and you shall do so at Rome.

12 As soon as it was day, some of the Jews combined; and bound themselves by an oath, that they would neither eat nor drink until they had killed Paul.

13 There were more than forty, who joined in this conspiracy;

14 And came to the chief priests and old men; and said, We have bound ourselves by oath, that we will eat nothing until we have killed Paul.

15 Now therefore, do you with the council, suggest to the chief captain, to bring him down to you to-morrow, as if you would wish to enquire more particularly respecting him; and before he shall arrive, will kill him.

16 But Paul's sister's son

heard of their lying in ambush, and went into the castle, and told Paul.

17 And Paul called one of the captains to him, and said, conduct this young man to the chief captain. He has something to tell him.

18 And he brought him to the chief captain, and said, Paul the prisoner called me to him, and requested me to bring this young man to you, who has something to say to you.

19 The chief captain then took him by the hand, and went with him aside, and said to him privately, What is it you have to tell me?

20 He replied; The Jews have agreed together, to request you to bring Paul down to-morrow, into the court, as if they wished to enquire more particularly respecting him.

21 But do not yield to them: for there are lying in ambush, for him, more than forty men, who have bound themselves, by oath, that they will neither eat nor drink, until they have killed him; and now they are ready, waiting for a concurrence from you.

22 The chief captain, then permitted the young man to retire; charging him that he should tell no person, that he had made known these things to him.

23 He then called to him two captains; and said, make ready two hundred soldiers, to go to Cæsarea, and seventy horsemen; and two hundred spearmen, at nine o'clock, at night.

24 And provide horses to set Paul on, and bring him safe to Felix, the governor.

25 And he wrote a letter as follows: the old men; and with an orator, named Turtullus, who plead with the governor, against Paul.

26 Claudius Lysias, to his excellency Felix, the governor: 2 When he was called forth, Turtullus began to accuse him;

27 Sir, this man was taken by the Jews, and would have been killed by them; but I came with a company of soldiers and rescued him; having understood that he is a Roman. saying, Since by you we have great quietness; and very worthy deeds are done for this nation by your providence,

28 As I wished to know why they accused him, I brought him into their court; 3 We receive it at all times, and in all places, most noble Felix, with all gratitude.

29 But I found that he was accused of certain technical errors; and nothing laid to his charge worthy of death, or of bonds. 4 But not to be tedious to you, I pray you, that you will, of your clemency, hear me a few words.

30 When it was told me, that the Jews lay in waiting, for the man, I sent him immediately to you; directing his accusers to say, before you, what they had against him. Farewell. 5 We find this man to be a turbulent fellow; an exciter of sedition among the Jews, throughout the world; and an entitled leader of the sect of the Nazarines;

31 Then the soldiers, as they were directed, took Paul, and brought him by night to Antipatris. 6 Who has undertaken to profane the temple; and whom we apprehended; and would have judged according to our own law.

32 On the morrow, they assigned the horsemen to go with him and returned to the castle. 7 But Lysias, the chief captain came upon us, and with great violence, took him out of our hands;

33 When they were come to Cesarea, they handed the letter to the governor, and presented Paul also before him. 8 Demanding that his accusers should come to you. By examining him, you can acquaint yourself with the facts of which we accuse him.

34 When the governor had read the letter, he asked what province he was of. When he ascertained that he was of Cilicia, 9 And the Jews assented, and said that these things were so.

25 He said, I will hear you, when your accusers are come. And he commanded that he should be kept in Herod's judgment hall. 10 The governor then signified, with his hand, to Paul, that he should speak; and he replied; As I know that you have been for many years a judge of the Jewish nation, I, the more cheerfully, answer for myself.

11 Twelve days ago, I went up to Jerusalem, to worship. 12 And they neither found me in the temple, disputing with

#### CHAPTER XXIV.

AFTER five days, Ananias, the high priest, descended with

any man, nor exciting the people; either in the places of worship or in the city;

13 Nor can they prove the charges of which they now accuse me.

14 But this I confess to you; that according to the mode, which they call heresy, I worship the God of my fathers; believing all the things which are written in the law and in the prophets;

15 And hope in God (as they also do) that there will be a resurrection of the dead; both of the just and of the unjust.

16 And I exert myself to have always a conscience without record of offence, either to God or man.

17 After many years' absence, I came to present alms and offerings to my nation.

18 And the Jews from Asia, (my accusers,) found me in the temple, purified; but without numerous attendants, or tumult:

19 Who ought to have been here before you; and to object, if they have any thing against me:

20 Or these, who are here, may say, whether I did any evil thing, while I stood before the counsel;

21 Except perhaps, this one expression, which I uttered, while I stood among them; "It is respecting the resurrection of the dead, that I am called to answer this day."

22 When Felix heard this; having better understanding of that doctrine, than they, he deferred them; and said, When Lysias, the chief captain, shall come down, I will ascertain the whole ground of your complaint.

23 And he directed a centurion to keep Paul; but to let him have liberty; and that he should not forbid, any of his acquaintance, to visit him, or to assist him.

24 After a while, Felix came, with his wife, Drusilla, who was a Jewess, and sent for Paul, and heard him respecting depending on the Anointed.

25 While he was arguing of correctness, temperance and a judgment hereafter, Felix trembled; and said, Go, at this time; and when I shall have a convenient opportunity, I will send for you.

26 He hoped too, that Paul would give him money to release him; therefore he sent for him often, and conversed with him.

27 After two years, Porcius Festus came into Felix's office, (station,) and Felix, disposed to please the Jews, left Paul in bonds.

## CHAPTER XXV.

ACCORDINGLY, Festus soon arrived, in the province; and after three days, went up from Cesarea to Jerusalem.

2 And the high priest and the principal men, among the Jews, informed him against Paul; and urged him,

3 To send for him, to come to Jerusalem; they lying in ambush to kill him.

4 But Festus said, that Paul should be kept at Cesarea; and that he himself would go thither soon.

5 Let those of you, said he, who can do so, go down with me, and accuse him, if he is guilty.

6 After tarrying with them

about ten days, he went down to Cesarea; and the next day, sitting upon the judgment seat, ordered that Paul should be brought before him.

7 On his presenting himself, the jews who had come down from Jerusalem, arose; and brought many serious charges against Paul, which they could not prove.

8 To which he replied, I have committed no offence, at all; either against the law of the jews, or against the temple, or against Cesar.

9 But Festus, wishing to please the jews, replied to Paul, and said, Will you go up to Jerusalem, and there be judged, before me?

10 But Paul replied; My cause belongs to Cesar's jurisdiction, where I am to be judged. That I have done no wrong to the jews, you yourself are sensible.

11 If I am an offender, and have committed any crime, worthy of death, I do not refuse to die; but if I am innocent of those things, of which they accuse me, I owe not to be surrendered to them, I appeal to Cesar.

12 When Festus had consulted with the counsel, he said, Since you have appealed to Cesar, to Cesar you shall go.

13 After some days, king Agrippa and Bernice, came to Cesarea, to welcome Festus;

14 When they had been there several days, Festus mentioned Paul's case to the king. There is said he, a man, who is left in bonds by Felix,

15 About whom, when I was at Jerusalem, the chief priests, and the old men of the jews, in-

formed me: requesting that I would give judgment against him.

16 To whom I replied, It is not the custom of the Romans, to deliver any man to die, before the accused is confronted by his accusers: and have leave to make his defence.

17 Therefore, when they were come hither, on the morrow, without delay, I sat on the judgment seat, and ordered that the man should be brought forth;

18 Against whom when the accusers arose, they brought no such accusation as I supposed.

19 But had certain charges about their own superstition; and respecting a person who was called the Saviour, who was dead, whom Paul affirmed to be alive.

20 As I had doubts of the importance of that kind of questions, I asked whether he would go to Jerusalem, and there be judged, respecting these things.

21 But as he chose to be reserved for the hearing of Augustus Cesar, I ordered that he should be kept until I could send him thither.

22 Agrippa said to Festus, I wish to hear the man myself. To-morrow, said he, you shall hear him.

23 On the morrow, when Agrippa was come, and Bernice, with great parade, and was entered into the audience room, with the captains, and principal men of the city, by Festus' direction, Paul was brought forth.

24 And Festus said, King Agrippa, and those who are present, you see this man, about whom the multitude of jews have dealt with me, both at Jerusa-

lem, and also here, exclaiming, that he owes not to live any longer.

25 But when I ascertained that he had committed nothing worthy of death; and that he appealed to Augustus, I determined to send him thither.

26 But having nothing definite to write to the Emperor, I have brought him forth before you all; and especially before you, king Agrippa, that after examination, I might have something to write.

27 For it seems unreasonable, to send a prisoner, and not to specify the crime, with which he is charged.

## CHAPTER XXVI.

**T**HEN said Agrippa to Paul; You are permitted to speak for yourself. Paul waived his hand, and made his defence.

2 I feel happy, king Agrippa, to answer for myself, before you this day, respecting those things of which I am accused by the Jews;

3 Especially, as I know you to be expert in all the questions and customs of the Jews; therefore, I entreat you to hear me patiently.

4 With my manner of life from my youth; as I have lived among my own nation, at Jerusalem, all the Jews are acquainted;

5 Who know, (if they would testify,) that from the beginning, and according to the strictest sect of our religion, I have lived a Pharisee.

6 And now I stand to be judged for the hope, which we have of the accomplishment of God's promises to our Fathers:

7 Which fulfilment our twelve tribes, constantly serving God, day and night, hope to see; for entertaining which hope, king Agrippa, I am accused by the Jews.

8 Why should it be thought incredible, that God should raise the dead?

9 I formerly thought, that I ought to oppose the reputation of the Saviour, from Nazareth.

10 Which I did in Jerusalem. Many of the saints I shut up in prison; having received authority, from the chief priests; and when they were killed, I gave my voice against them.

11 And I have punished them, many a time, in the places of worship; and compelled them to blaspheme; and being very angry at them, I pursued them even to foreign cities.

12 In which pursuit, as I was going to Damascus, with authority and commission from the chief priests;

13 At mid-day, king, I saw, in the way, a light from the heavens, above the brightness of the sun, shining around me, and upon those, who journeyed with me.

14 And we all fell to the earth; and I heard a voice, which said to me, in the Hebrew language, Saul, Saul, why do you persecute me? It is hard for you to kick against the thorns.

15 And I said, Who art thou, Sovereign? And he said, I am the Saviour, whom you are persecuting;

16 But rise, and stand upon your feet; for I have appeared to you, to make you a minister, and a witness to these things.

which you have now seen ; and to those, in which I shall appear to you in future ;

17 In rescuing you from the populace ; and from the Gentiles ; to whom I am now about to send you ;

18 To remove their prejudices ; to bring them out of darkness into light ; and from the power of Satan to God ; that they may receive forgiveness of sins, and an inheritance among those, who are made holy, by confidence in me ;

19 And, king Agrippa, I was not disobedient to the heavenly vision,

20 But urged, at first at Damascus, at Jerusalem, and throughout Judea, and then to the Gentiles ; that they would repent, and return to God ; and conduct correspondently with repentance.

21 While thus employed, the Jews seized me, in the temple, and sought to kill me.

22 But having obtained help of God, I continue to this day giving testimony to great and small ; yet saying nothing, but those things, which Moses and the prophets have said should transpire ;

23 To wit, that the Saviour should die ; and be the first to rise from the grave, and should enlighten the people and the Gentiles.

24 While he was thus making his defence, Festus said, very audibly, Paul, you are deranged ; so much learning makes you crazy.

25 But he said, I am not crazy, generous Festus ; but speak the words of truth and sobriety

26 And the king knows these things ; and therefore, I speak freely. I am persuaded that none of these things are hidden from him, for they were not done in a corner.

27 King Agrippa do you believe the prophets ? I know that you believe.

28 Then Agrippa said to Paul, You almost persuade me to be a christian.

29 And Paul replied ; I desire of God, that, not only yourself ; but all, who hear me this day, were not only almost, but altogether such as I am, except my bondage.

30 When he had thus spoken, the king arose, and the governor, and Bernice, and they, who sat with them,

31 And after going aside and talking together ; they said, this man has done nothing worthy of death or of chains.

32 And Agrippa said to Festus, He might have been set at liberty, if he had not appealed to Cesar.

## CHAPTER XXVII.

WHEN it was determined that we should be taken to Italy, they committed Paul and some other prisoners to Julius, a captain of Augustus' band of soldiers.

2 And entering a ship of Adramyttium, we launched forth, intending to sail by the coasts of Asia ; Aristarchus, a Macedonian of Thessalonica, was with us.

3 The next day, we stopped at Sidon. Julius treated Paul with kindness ; and gave him leave to go to his friends to refresh himself.

4 When we had launched from thence, we sailed near to Cyprus, because the wind was contrary.

5 When we had sailed over the sea of Cilicia, and Pamphylia, we came to Myra, a city of Lycia.

6 There the captain found a ship, from Alexandria, sailing to Italy; and he put us on board.

7 After sailing slowly, many days, and were scarce come over against Cnidus, (the wind being contrary,) we sailed near Crete, over against Salmone.

8 And passing it with difficulty, came to a place called, The fair-havens, nigh to the city of Lasca.

9 As much time had been spent; and as sailing, at that time of the year, was hazardous, the fast being already past, Paul admonished them;

10 And said, Sirs, I am apprehensive, that this voyage will be attended with much damage and loss, not only of the cargo and ship, but also of our lives.

11 But the centurion gave more attention to the captain and owner of the ship, than to Paul.

12 And as the harbor was not commodious to winter in, the greater part advised to sail from thence, and if possible to arrive at Phoenix, and there to winter. Phoenix is a haven of Crete; and is on the west side, curving towards the northwest, and south-west.

13 The south wind blowing softly, they supposed that they could gain their purpose, and loosed from thence and sailed close by Crete

14 But soon there arose a tempestuous wind, called Euroclydon.

15 And the ship was caught, and could not bear up into the wind; so we let her drive;

16 And running near an island, called Clauda, we had much difficulty in saving the boat.

17 When they had taken in the boat, they strengthened the ship by undergirding her; and fearing that they should run into the quicksands, lowered the sail, and then were driven.

18 Being severely tossed by the tempest; on the following day we lightened the ship.

19 On the third day we threw over-board the rigging of the ship.

20 As neither sun nor stars appeared, during many days; and a heavy tempest was on us, we gave up all hope of being saved:

21 But after long abstinence, Paul stood up in the midst of them and said "Sirs, you should have listened to me, and not have loosed from Crete; and you would not have received this harm and loss.

22 And even now I exhort you to be cheerful; for there will be no loss of life among you, but only of the ship.

23 For there stood by me, the last night, an angel of God, whose I am, and whom I serve;

24 Who said, Fear not, Paul you must be brought before Cesar; and God has given you all those, who are on board with you.

25 Therefore, Sirs, be cheered; for I believe God; and that it will be as it was told me.

26 But we shall be cast upon a certain island.

27 When the fourth night was come, while we were driven up and down in Adria, about midnight, the sailors supposed that we were near to land ;

28 And sounding, found it twenty fathoms ; and they went a little further and sounded again, and found it fifteen fathoms.

29 Then, fearing that they should fall upon rocks, they cast four anchors, from the stern, and waited for day.

30 And the sailors were about to leave the ship. They let down the boat into the sea, under the pretence that they were going to cast anchor from the prow.

31 But Paul said to the centurion, and to the soldiers ; Unless they remain in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 While they were waiting for day, Paul entreated them to eat ; saying, you have continued a long time fasting, and during fourteen hours, you have taken nothing ;

34 Therefore I entreat you to take some refreshment ; for this is necessary for your health. There shall not a hair fall from the head of any of you.

35 He then took bread, and gave thanks to God, in their presence ; and when he had distributed it,

36 They were all cheerful, and partook of the refreshment.

37 There were two hundred and seventy six persons in the ship.

38 When they had eaten suffi-

ciently they lightened the ship ; by throwing the wheat into the sea.

39 When it was day, they discovered the land, but did not know what country it was ; but they saw a creek, into which they were resolved, if possible, to bring the ship.

40 They, therefore took up the anchors, and committed themselves to the sea ; and loosing the rudder bands, and hoisting the main sail to the wind, ran toward shore.

41 And running into a place where two currents met, the ship grounded. The prow remained unmovable, and the stern was broken by the violence of the waves.

42 The soldiers advised to kill the prisoners, that they might not swim to the shore and escape.

43 But the centurion wishing to save Paul, kept them from their purpose, and ordered that those, who could swim, should dive into the sea, and get to land :

44 And that the rest should get upon boards, and broken pieces of the ship. In this way, they all escaped to the land.

#### CHAPTER XXVIII.

WHEN they had escaped, they ascertained that they were on the island called Melita.

2 These rustic people treated us very kindly. They kindled a fire, on account of the cold and rain ; and entertained us.

3 Paul gathered a bundle of sticks ; and as he was putting them on the fire, there came a viper out of it, retreating from the heat, and fastened upon his hand.



4 When the rustic inhabitants saw the venomous reptile hanging on his hand, they said among themselves; There is no doubt that this fellow is a murderer, whom vengeance will not permit to live, although he has escaped the sea.

5 But he shook off the reptile, and received no injury.

6 They however looked at him to see him swell or die suddenly; but after observing some time, and seeing no evil befall him, they changed their mind, and said that he was a god.

7 Publius the chief man of the island, who had possessions in that quarter, received us, and lodged us very hospitably, three days.

8 It so happened, that the father of Publius laid sick with a fever, and with a flux of blood. And Paul went in and prayed for him; and laid his hands upon him, and he was healed.

9 When this was done, others in the island, who had diseases, came, and were healed;

10 Who conferred upon us many honors; and at our departure, supplied us with such things as were necessary, for our voyage.

11 After three months, we left; in a ship from Alexandria, which had wintered in the island, whose mark of designation was, images of Castor and Pollux.

12 We landed at Syracuse, and remained there, three days.

13 From thence we sailed in a circuit, and came to Regium. After one day, the south wind blew, and we came to Puteoli;

14 Where we found brothers:

and were requested to remain with them, a week. Afterwards we went towards Rome.

15 As soon as the brothers, at Rome, heard of us, they came as far as Appii-forum, and the Three Taverns, to meet us. When Paul saw the brothers, he thanked God and was encouraged.

16 When we had arrived at Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to go at large, with only a soldier to guard him.

17 After three days had elapsed, Paul assembled the principal Jews, and said to them, Brothers and fellow citizens; although I have done nothing against the people, or the customs of our fathers; yet I was sent, a prisoner from Jerusalem, and committed to the Roman Council;

18 Who after examining me, would have released me; because I had done nothing worthy of death.

19 But as the Jews opposed my release; it was necessary for me to appeal to Cesar; although I had nothing of which to accuse my countrymen.

20 It is on this account that I have sent for you: and that I might see you and speak to you.— It is for the hope of Israel, that I am bound with this chain.

21 They replied: We have not received letters from Judea, respecting you; nor have any of the brothers who came, spoken of any thing, which is evil in you.

22 We wish to hear of you, what your opinions are; for respecting this sect, (the christ-

ians,) it is every where disappointed. (their ears are dull of hearing; and their eyes, they have closed; lest they should see with their eyes; and hear with their ears; and understand with their mind; and should be converted, and I should heal them.)

23 And they appointed a day, and went, many of them, to his lodgings; to whom he explained; and proclaimed the dominion of God; arguing with them, respecting the Saviour, out of the law of Moses, and out of the Prophets, from morning until evening.

24 Some assented to what was spoken; but some did not.

25 As they did not agree among themselves, Paul spoke as follows; The Holy Spirit spoke appropriately, by Esaias, the prophet;

26 In saying, Go to this people, and say, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive."

27 For the heart of this nation has become insensible; and

28 Take notice, therefore, that God's method of salvation is proclaimed to the Gentiles; and they will listen to it.

29 When he had said these things, the Jews retired; and had much consultation among themselves.

30 And Paul resided two years, in a house, which he hired; and received all, who called upon him;

31 Proclaiming the dominion of God; teaching those doctrines, which relate to the Sovereign Saviour, the Anointed, with confidence; no person forbidding him.

### *The Letter of Paul, (a Commissioner,) to the Romans.*

#### CHAPTER I.

**P**AUL, a servant of the anointed Saviour, chosen a commissioner, and consecrated to the publishing of the good news,

2 Which God predicted, long ago, by his prophets, in the holy scriptures,

3 Respecting his Son, the anointed Saviour, our Sovereign, who was of the posterity of David, as to his human nature,

4 And proclaimed to be the Son of God, endued with power; and manifested, to be such, by his holy nature, and by his resurrection from the tomb;

5 From whom we have received favour and a commission, to induce all nations to embrace our

belief, that his reputation may be promoted.

6 And you are among those nations, and are now called, by the anointed Saviour.

7 To all who are in Rome, who are beloved of God, and are called to be saints; I say, Let favor attend you, and peace from God the Father, and from the sovereign Saviour, the Anointed.

8 To commence; I thank my God, through the medium of the anointed Saviour, that your confidence is spoken of, throughout the world.

9 God is my witness, whom I serve with all my heart, in publishing the good news, respecting

the Son; that unceasingly I mentioned you, in my prayers, ed to them; for God has revealed it to them.

10 Requesting that I may come to you; and that, by the providence of God, and by some means, after so long a time, I may have a prosperous journey; 20 The eternity, the power, and the divine nature of God, though invisible, are demonstrated by the creation of the world: They are perceived by the things, which are made.

11 For I am anxious to see you, that I may impart to you some spiritual blessing; and that you may be confirmed; 21 But although they knew God, yet they honored him not, as their God; nor ascribed thanks to him. They were filled with vain imaginations; and their vacant mind was dark.

12 And that we may receive mutual comfort, by our mutual confidence. 22 They professed to be wise; but were ignorant.

13 Brothers, I have often purposed to visit you, that I might have some fruit of my labor among you, as well as among other Gentiles; but I have been hitherto prevented. 23 They exchanged the splendor of the incorruptible God, for images, in the likeness of corruptible man, and of birds, and of beasts, and of reptiles.

14 I am debtor, both to the Greeks and to the barbarians; to the wise and to the unwise; 24 Therefore God gave them up to impurity. They, through the desires of their hearts, dishonored their bodies.

15 Therefore, as far as I am able, I am willing to preach the good news to you, who are at Rome also. 25 They substituted a lie for the truth of God. They worshiped and served the creature, and forsook the Creator, who is God of all, and at all times immaculate. Amen. (Verily.)

16 I am not ashamed of the good news respecting the Anointed. It is powerful in the hands of God, to the salvation of every one, who believes it; to the Jew primarily, and to the Greek also. 26 On this account, God gave them up to perverted feeling. The women disregarded the nature and fitness of things.

17 Therein is the correctness of God displayed, advancing us from one degree of confidence to another; as it is written; The righteous shall live by their confidence. 27 And the men, forgetting the use and design of the woman, sought their happiness in intercourse with one another; thus conducting improperly; and received the necessary consequences of their error.

18 The anger of God is pronounced from the heavens, against the profanity and incorrectness of those, who hold the truth in a perverted manner. 28 And as they chose to forget God, he gave them up to perverted views; to do things, which were improper.

19 For that knowledge of God, which is most essential, is revealed. 29 They were unrighteous; and

haters of God. They committed fornication; were artful, malicious, covetous, envious; they were murderers; full of disputation, deceit and malignity. They were sly,

30 Slanderous, spiteful, proud and vain-glorious. They were inventors of mischief; disobedient to parents,

31, Stubborn, covenant-breakers; without natural affection; unforgiving and unmerciful.

32 Yet, notwithstanding they have been apprised of the decision of God—that they, who do such things, shall die,—they not only do them, but are pleased with those who do the same.

#### CHAPTER II.

**E**VERY man is inexcusable for his faults, who assumes to be a judge; for, when you judge another, you condemn yourself, if you do the same things.

2 But God is true in judging those, who commit such things. Of this, we are sure.

3 Do you suppose that they, who condemn those, who do such things, and yet do the same themselves, will escape the condemnation of God?

4 You take advantage of his great goodness and forbearance, insensible that God would lead you to repentance by his goodness.

5 And with a hard and impenitent heart, are treasuring up anger for the day of anger, and of the manifestation of the correct decision of God;

6 Who will then render to every one according to their deeds.

7 To those, who, by patient

continuance in well doing, look for honor and immortality, he will render eternal life.

8 But to those, who are contentious, and obey not the truth, but practice iniquity, he will render

9 Trouble and distress—upon every soul, who doeth evil; to the Jew especially; but also to the Gentile.

10 He will render splendor, power and peace to every one, who does good; to the Jew especially; but also to the Gentile;

11 For there is no partiality to particular individuals with God.

12 All, who have done wickedly, though without a written law, will be judged notwithstanding. And they, who have transgressed under the law, will be judged by the law,

16 In the day, that God shall judge the secrets of all hearts by the anointed Saviour, according to the good news, which I proclaim.

13 It is not the mere hearers of the law, who are justified of God; but the doers of the law.

14 The gentiles, who have not a written law, have a law within themselves; for they have a conscience, which suggests the same things;

15 Which shows, that the truth of God is written in their hearts; their conscience testifying; and their minds either accusing or excusing them. (See above 16 v.)

17 You are called a Jew, and you rely upon the law, and boast of your God.

18 You know his will, and ap-

prove what is most excellent, being instructed by the law,

19 And you are confident that you are a guide for the blind; a light for those, who are in darkness,

20 An instructor of the ignorant and of babes; And you have the form of knowledge, and of the truth of the law.

21 Therefore, if you teach another, should you not teach yourself? You, who preach, that a person should not steal, do you steal?

22 You, who say a person should not commit adultery, do you commit adultery? You, who hate idols, do you commit sacrilege?

23 You, who boast of the law, should you dishonor God, by transgressing the law?

24 The reputation of God is dishonored among the gentiles by your means. It is written,

27 Circumcision truly profits, if you obey the law; but if you are a violator of the law, your circumcision is of no avail.

26 Therefore, if they, who are uncircumcised, obey the law, will they not be accounted as having been circumcised?

27 And will not they, who are uncircumcised, and by nature obey the law, judge you, who notwithstanding the letter and circumcision, transgress the law?

28 He is not a Jew, who is only so in appearance; nor is that circumcision, which is only outward upon the flesh;

29 But he is a Jew, who is so in his soul; and circumcision is the purity of the heart; in the spirit, and not in the written law.

And the peace of that internal grace is not from men, but from God.

## CHAPTER III.

WHAT privilege then has the Jew? Or what profit is there in circumcision?

2 Much, in various ways; principally, in having the declarations of God committed to them.

3 If some have not believed, will their unbelief render confidence to God unavailing in others?

4 Not so; we should believe God to be true, although that belief should constitute every man a liar in our view. As it is written, "That thou mightest be justified in thy declarations, and mightest prevail when thou art arraigned in judgment."

5 Although our unrighteousness thus places the righteousness of God in a conspicuous and favorable light, is God, therefore, unjust in executing vengeance? (I here speak as a man would reason in these circumstances.)

6 I reply, God forbid it; for then, in that view, how could God judge the world?

7 If the truth of God has been rendered more glorious through my lie, why am I condemned as a sinner?

8 Why might we not say, as some slanderously affirm that we say, (and whose condemnation is just,) Let us do evil that good may ensue?

9 Are we, in our natural state, better than they, who thus reason? No, not at all; We have heretofore shown, that, both Jews and gentiles, are born sinners.

10 As it is written; There are none righteous; no, not one.

11 There are none, who understand the way of life; there are none, who search for God.

12 They have all wandered from the way; They are become altogether unprofitable; There are none who do good; no, not one.

13 Their throat is a sepulchre opened for the slain. Their tongues are deceitful. The poison of asps is under their lips.

14 Their mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and misery are in their roads.

17 The path of peace they have not known.

18 They have no fear of God.

19 What the law says, it says to those, who are subject to the law. So that every mouth is stopped, in controversy with God; and all mankind are guilty.

20 Therefore, judged by the law, no man is justified of God; for it is by the law, that sin is estimated.

21 But the righteousness of God is manifest without the law; for it is testified to by the prophets, as well as by the law;—

22 That correctness of God, in saving sinners by confidence in the anointed Saviour, applied to all, and enjoyed by all, who confide; for there is no distinction;

23 For all have violated the law, and have also come short of the divine perfections.

24 We are justified by favor without merit; on account of the redemption, which has been made by the anointed Saviour,

25 Whom God has exhibited as a reconciler, by confidence in his blood—by setting forth his righteousness, and the forbearance of God, as the cause of the pardon of past sins:

26 That he might be just and yet justify those, who have confidence in the Saviour.

27 Where is the ground for exultation then? There is none. Is it excluded by the law of works? No; it is by the law of confidence in the Saviour.

28 Therefore, we infer that people are justified by confidence in the Anointed: and not by having obeyed the law.

29 Is God the God of the Jews only? is he not of the Gentiles also? Verily he is,

30 Since it is the same God, who will justify the circumcision by confidence, and the uncircumcision by the same means.

31 Do we then abolish the law, by confidence in the Saviour? No; we confirm the law.

#### CHAPTER IV.

WHAT may we conclude that Abraham our father, in a natural sense, has acquired?

2 If Abraham is justified by his deeds, he has something in which to glory; truly so; but not in comparison with God.

3 What say the scriptures? Abraham believed God, and it was reckoned to him for correctness.

4 Now, to him, who performs, his reward is not reckoned a favor, but a debt.

5 But to him, who does not perform, but confides in him, whose obedience procures justification for transgressors, his con-

confidence is reckoned to him for correctness.

6 The patriarch David speaks of the happiness of those to whom God reckoneth correctness without obedience.

7 Blessed, he says, are they whose iniquities are covered, and whose sins are cancelled.

8 Blessed are those, to whom the Sovereign will not impute sin.

9 Does this blessedness accrue to those only, who are circumcised? or to those who are uncircumcised also? We say that confidence was reckoned to Abraham instead of correctness.

10 Was it reckoned before he adopted circumcision or after? It was before circumcision.

11 He adopted the sign—circumcision—as a seal of the propriety of his confidence in God, which he professed, being uncircumcised. This he did, that he might be the father of all those, who believe: And that correctness might be imputed to them also, who are not circumcised:

12 And the author of circumcision to those, who have been circumcised, and who also walk in the track of Abraham, with regard to the confidence, which he had, though uncircumcised.

13 The promise to Abraham, that he should be the heir of the world; or to his descendants, was not on account of the law; but on account of the correctness of his confidence.

14 For if they, who merely live under the law, are heirs, the efficacy of confidence is made void, and the promise to Abraham is rendered inefficacious.

15 The law lays a foundation for divine displeasure: For where there is no law there can be no transgression of the law.

16 The inheritance accrues by confidence in God, that it might be by favor: That the promise might be effectual to all the descendants; not only to those, who are under the law; but to those also, who trust in Abraham's confidence, who is the progenitor of us all.

17 As it is written; I have constituted you the progenitor of many nations. He is the representative of him, in whom he confided; of God, who restoreth to life the dead; and who views those things, which are in the future, as if they were present.

18 He believed that he should be the father of many nations; with little foundation for hope: For it had been promised to him, "Thy descendants shall be as the sand on the sea shore."

19 And, not being weak in confidence, he did not consider the imbecility of his body, although he was nearly a hundred years old; nor the feebleness of Sarah.

20 He did not waver in his mind, about the promise of God, through unbelief; but was firm in his confidence; giving praise to God.

21 He was fully persuaded, that, what he had promised, he was able to perform.

22 Therefore, it was imputed to him for correctness.

23 And it was not for his sake alone, that it was imputed to him;

24 But for us also, to whom it will be imputed, if we have confidence in him, who raised our

sovereign Saviour from the death of his Son, surely, then, being reconciled, we shall be saved, since he lives.

25 The Saviour, who was given up to die, on account of our offences; and was raised from the grave, to pronounce the sentence of justification upon us: 11 Therefore, we rejoice in God by the means of our sovereign Saviour, the Anointed, by whom we have received the reconciliation.

#### CHAPTER V.

AND being thus justified on account of our confidence, one man; and death by sin: and we enjoy peace with God, by death has seized upon all men; means of our sovereign Saviour, because all have sinned. the Anointed;

2 Through whom, we have access also, by our confidence, to 12 Sin, entered the world by one man; and death by sin: and the favorable condition in which death has seized upon all men; we stand, and we rejoice in the hope of seeing the splendor of God. because all have sinned.

3 And we glory in tribulation also; sensible that tribulation produces patience. 13 Sin was in the world before the law; but sin is not imputed when there is no law.

4 And patience experience; and experience, hope; 14 Death prevailed from Adam to Moses notwithstanding; even over those, who had not sinned, in a similitude to Adam's transgression. He, in this respect, was a representation of him, who was to come.

5 And such hope as does not end in disappointment; for love to God is instilled into our heart, by the Holy Spirit, which is given to us. 15 But the offence is the reverse of the free gift. Through the offence of one, many are dead; but by the abundant favor of God; and the gift by favor, which is by one man, the anointed Saviour, many live.

6 For when we had neither number nor force, in its proper time, the Anointed died on account of sinners: 16 And it differs in another respect. The judgment of death to the many, was for one offence; but the free gift is the pardon of many offences.

7 For a benovolent person, one would, perhaps, be willing to die; but scarcely, for one, who is merely correct. 17 If, therefore, death prevailed by the offence of one; how much more, then, shall the recipients of favor, and of correctness, reign in life by one,—the anointed Saviour.

8 But God has signalized his love for us; for when we were yet sinners, the Anointed died for us. 18 So, we perceive, that in consequence of the offence of one, all mankind were condemned: and by the correctness of one, the free gift—justification and life—is offered to all.

9 Surely, then, being pronounced just, by means of his blood, we shall be saved from divine indignation, on his account. 19 By one man's disobedience,

10 If while, we were enemies, we were reconciled to God, by



many are constituted sinners; and raised from the tomb, dieth no more: Death has no farther dominion over him.

20 The law was given, that offences might be made manifest; but where sin was abundant, pardoning mercy was much more abundant.

21 That since sin has reigned, producing death; favor may reign by correctness; eventuating in eternal life, by the intervention of the anointed Saviour, our Sovereign.

## CHAPTER VI.

**W**HAT inference shall we draw from this consideration? Shall we continue in sin, that pardoning mercy may abound?

2 Certainly not; How can we, who are dead, as it regards sin, live any longer therein?

3 We, who attached ourselves to the anointed Saviour, by baptism, attached ourselves to his death.

4 We, by our baptism, are buried with him in death; and, as the Anointed was raised from the tomb, into the splendor of the Father, so we should walk in the newness of life.

5 And if we, like him, have been planted in death; we shall be like him, in his resurrection.

6 Our unregenerate nature is crucified with him, that the sinful propensities may be destroyed; that hereafter, we might not obey sinful inclinations.

7 For he, who is dead, is free from sinful passions.

8 And we believe, that, if we have died with the Anointed, we shall, also live with him:

9 And the Anointed being

10 In that he died, he died on account of sin; but, in that he liveth, he liveth for God.

11 So also consider yourselves, as dead to sin; but as living for God, through the intervention of the anointed Saviour, our Sovereign.

12 Therefore, let not sin reign over your dying body, inducing you to obey the desires of it;

13 Not devote your powers, as instruments of incorrectness, for sin; but devote yourselves to God, as it becomes those, who are raised to life; and your powers, as instruments of correctness, for God.

14 Sin should not have the dominion over you; for you are not to be judged by the law, but by favor.

15 Should we, therefore, sin, because we are not under the law; but are judged by favor? Certainly not.

16 His servants you are, whom you obey; whether of sin, for death; or of obedience, for the Anointed.

17 God be praised, that although you were, formerly, the servants of sin; that yet, you now cordially obey the form of doctrine, which has been prescribed for you.

18 Being set free from sin, you became the servants of correctness.

19 I speak with plainness, according to your capacity; and according to the infirmity of your nature. As you have formerly devoted your powers, as servants

to uncleanness, from iniquity to iniquity; yet, now, devote your powers, as servants to correctness, for the promotion of holiness.

20 When you were the servants of sin, you were aloof from correctness.

21 And, what benefit had you from those things? and of which you are now ashamed? The end of those things is death.

22 But, being set free from sin, and having become servants of God, the fruit is holiness, and the end will be everlasting life.

23 Death is the wages of sin; but eternal life, by the anointed Saviour, our Sovereign, is the gift of God.

#### CHAPTER VII.

**Y**OU are sensible, brothers, (for I address those who are acquainted with the law,) that the law is obligatory upon a person, as long as he lives.

2 A woman, who has a husband, is, by the law, bound to her husband, as long as he lives; but, if her husband be dead, she is released from her bond to her husband.

3 If, while her husband is living, she be married to another man, she is an adulteress; but if her husband be dead, she is free from that obligation of the law; so that she is not an adulteress although she be married to another.

4 And you, my brothers, are become dead, as it respects life by the law, by the person of the Anointed; that you might be married to another—to him, who is raised from the tomb—and might rear an offspring for God.

5 When we were unregenerated, the impulses of sin, shown to be such by the law, instigated our powers, to produce a progeny for death.

6 But now we are delivered from dependance on keeping the law; that, by which we were held, having expired; that we should serve with our renewed spirit, and not according to the old letter.

7 Shall we conclude, then, that the law is sin? Certainly not; Indeed, I should have had no knowledge of sin, but by the instructions of the law. I should not have known the guilt of lust, unless the law had said, You shall not covet.

8 Sin, rendered conspicuous by the commandments, displayed in me all sorts of evil passions; for, without the law, sin had remained in non-existence.

9 Once, when I was negligent with respect to the law, I seemed to myself to be alive; but when the commandments were portrayed to my mind, sin became conspicuous; and I seemed to myself to be dead.

10 So, the commandments, which were given as a rule by which we might live; I found to be a rule by which I should die.

11 Thus sin, not having become conspicuous, by the commandments, deceived me; and by their disclosures, slew me.

12 But the law is holy and the commandments are holy and just and good.

13 Was that, then, which is good, made the cause of my deadness? Certainly not; Sin appearing in its proper light,

wrought death in me, by its own aggravation; that sin, by the commandments, might be shown to be exceedingly hateful.

14 We are sensible, that the law is spiritual; but I am fleshly; a slave to sin;

15 For, that which I do, I approve not; and that, which I would do, I do not; and what I hate, I do.

16 If then I do that, which I do not approve, and to which the law does not consent, I bear testimony for the law, that it is good.

17 Therefore it is not I, who violate the law; but my sinful propensities.

18 Yet I am sensible, that in me, that is in my fleshly nature, there is no good thing; for although I have a desire to do; yet I find no means by which to do.

19 The good, which I would do, I do not; and the evil, which I would not do, I do.

20 Therefore, if I do, that which I would not do, it is not I, who do it; but the sinful propensities of my nature.

21 I perceive this governing principle, that when I wish to do good, I do evil.

22 Yet, in my soul, I love the law of God.

23 But I perceive another principle in my nature contending with the principle in my soul, and bringing me into captivity to the principle of sin, which is in my fleshly nature.

24 Oh! a wretched man I am; Who will free me from this mass of death.

25 I thank God; The anointed Saviour, our Sovereign will

do it. This, then, is the sum. With my soul, I obey the law of God; but with my flesh, the law of sin.

## CHAPTER VIII.

THERE is, therefore, no condemnation, for those, who have attached themselves to the anointed Saviour, who live, not according to the fleshly nature; but according to the soul.

2 The law of the living spirit of the anointed Saviour, has released me from the law, which displays sin, and pronounces death.

3 What the law could not accomplish, on account of the weakness of our fleshly nature, God has done, by sending his own Son, in the form of our sinful nature, who, by his example, has condemned sin in us;

4 That the correctness of the law might be manifested by us, who live, not according to the fleshly, but according to the spiritual nature.

5 They, who cultivate their fleshly nature, attend to those things, which relate to that nature; but they, who cultivate their spiritual nature, attend to those things, which relate to their soul.

6 For to be fleshly minded is death; but to be spiritually minded is life and peace.

7 The fleshly mind is at enmity with God; it will not be subject to the law of God; nor, indeed can it be.

8 Therefore, they, who are of a fleshly nature, cannot please God.

9 But you are not of a fleshly nature; but of a spiritual, if the

Spirit of God dwell in your heart; and if any one have not the spirit of the Anointed he is none of his.

10 And if the Anointed possess your heart, the body is dead as it relates to sin; but the spirit is alive, with respect to correctness.

11 And if the Spirit of him, who raised up the Saviour from the tomb, be in you, he will, also, raise to life your mortal body.

12 Therefore, brothers, we are debtors; but not to our fleshly nature; to live according to its dictates;

13 For, if we live in a carnal manner, we shall die in a spiritual sense; but if, by the assistance of the Spirit, you mortify the propensities of the body, you will live.

14 All, who are led by the Spirit of God, are the children of God.

15 You have not received a spirit; which is in bondage and fear; but a spirit, which is adopted, by which we say, Abba (father).

16 And the Spirit of God beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and fellow heirs with the anointed Saviour.

18 I am persuaded, that the sufferings of this life are small in comparison with the splendor which will be displayed to us;

19 For even the brute creation is anxiously waiting for the manifestation of the sons of God.

20 The brute creation has been made subject to caprice, not of their own choosing; but by him, who has subjected them, in hope.

21 For even the brute creation will be delivered from the bondage of depravity, into the glorious liberty of the children of God.

22 We perceive that the whole brute creation groans, and have hitherto labored in pain together:

23 And not only they; but we ourselves, also, who are the first fruits of the Spirit, groan, waiting for the redemption and adoption of our body.

24 For we are saved by hope. But hope, which is realized is not hope; for why should a person hope for that, which he experienced.

25 We hope for that, which we do not see; and should with patience wait for it.

26 The Spirit too, assists in our infirmities. We do not know what to pray for, or how; but the Spirit maketh intercession for us with solicitations, which cannot be uttered:

27 And he, who searcheth the heart, knoweth what the mind of the Spirit is; and he maketh intercession for the saints, according to the will of God.

28 And we know that all things, conspire for good to them, who love God—those who are called according to his purpose.

29 For those, whom he purposed, he also predestinated, to be like the person of his Son; that the Anointed might be the first-born among many brothers:

30 And those whom he predestinated, he also called; and those, whom he called, he also justified; and those, whom he justified, he also glorified.

31 What, then, is the amount

of these things? If God be for us, who can be against us?

32 He, who did not withhold his own Son; but gave him up for us all, will, with him, give us all necessary things.

33 Who can allege any thing against God's elect people? It is God, who justifies.

35 Who can condemn them? It is the Anointed, who died for them, and is risen again; and who is even now at the right hand of God, interceding for us.

36 Who can sever us from our allegiance to the Anointed? Shall dangers or threats or persecution or famine or nakedness or sword?

36 And it is written, For thy sake we suffer all the day, and we are accounted as sheep for the slaughter.

37 Yet, in all these things, we triumph, by him, who loved us.

38 I am persuaded, that neither death nor life; nor ambassadors nor principalities nor kingdoms; nor things present nor things to come;

39 Nor depth nor height, nor any other existence will be able to sever us from the love of God, exhibited in the anointed Saviour, our Sovereign.

## CHAPTER IX.

**I** SPEAK the truth of the Anointed; I do not prevaricate; and my conscience, (instructed by the Holy Spirit,) approves.

2 I have great heaviness, and continual sorrow in my heart.

3 And I should be willing to be separated from the Anointed, for the salvation of my brothers—my kindred by birth.

4 They are Israelites, to whom

pertains the adoption, the splendor, the covenants, the giving of the law, the service of God, and the promises.

5 Whose are the fathers; and of whom, as it relates to birth, the Anointed came, who is above all, God, blessed forever. Amen, (Verily.)

6 Not, that the promise of God is not fulfilling. For they are not all Israel, who are of Israel.

7 Nor because they are the offspring of Abraham, are they all children. From Isaac shall your offspring be reckoned.

8 That is, They, who are children by birth, are not necessarily the children of God; but the children according to appointment are accounted the offspring.

9 This is the promise; At that time, I will come, and Sarah shall have a son.

10, 11, & 12 And further; with regard to Rebecca, the wife of Isaac; she was divinely instructed, before her children were born, or had done good or evil, that the older should serve the younger. This was the purpose of God, according to his choice—not according to their deeds; but according to the will of him, who selecteth.

13 As it is written; Jacob, I have loved; but Esau I have hated.

14 Shall we conclude, then, that there is injustice with God? Certainly not.

15 And he says to Moses I will have mercy upon those, upon whom I choose to have mercy.

16 Salvation, then, is not of him, who chooses it; nor of him,

who performs its requisitions; Israel be numerous as the sand but of him, who extends mercy, of the sea only a remnant will be saved.

17 Scripture says of Pharaoh, I have raised you up, to show my power by your means; and that my reputation might be proclaimed throughout the earth.

18 It is evident then, that God has mercy on whom he chooses, and hardens whom he chooses.

19 You will say to me, Why does he then find fault? Who has resisted his will?

20 What is man, that he should cavil at the dealings of God? Should the thing, which is formed, say to him, who formed it, Why have you made me so?

21 Has not the potter power over the clay, to make one vessel for an honorable purpose, and another for a dishonorable one?

22 May not God, to exemplify his anger, and to exhibit his power, spare, for a long time, the vessels, which are exposed to his displeasure, and have become fitted for destruction?

23 And also to display the beauty of his splendor on the vessels of mercy, which he has prepared for splendor,

24 Even upon us, whom he hath chosen, both Jews and Gentiles.

25 As he says in Hosea, I will call them my people, who had not been my people; and her beloved, who was not formerly beloved.

26 And it shall occur, that in a place, where it had been said to them, Ye are not my people, there they shall be the children of the living God.

27 Isaiah also says respecting Israel, Though the children of

28 For he will finish his work; and in correctness, will terminate it speedily. A short work will the Sovereign make upon the earth.

29 And Isaiah had previously said, unless the Sovereign of Sabaoth had spared our progenitors, we should have been like Sodom and Gomorrah.

30 It appears, then, that the Gentiles, who did not seek for correctness, have attained to correctness—the correctness, which is by confidence;

31 But Israel, who sought for correctness, has not attained to correctness.

32 And why? Because they sought it, not by confidence; but by the works of the law. They stumbled against the stumbling stone.

33 As it is written, Lo, I place in Zion a stumbling stone—a rock of offence; but whoever believes respecting him, will not be ashamed.

## CHAPTER X.

**B**ROTHERS; the desire of my heart, and my prayer to God for Israel is, that they may be saved.

2 I am a witness for them, that they have zeal for God, but it is not according to correct information.

3 They, ignorant of the correctness, which God has prescribed, and endeavoring to establish a correctness of their own devising, have not submitted to God's method of correctness:

4 For the Anointed puts an

end to the law, as a method of feet of those, who spread the correctness, for every one, who good news of peace, and bring believes. joyful news of good things.

5 Moses describes the correctness, which is by the law, in 16 But they have not all received the good news. Isaiah saying, The person, who practices says; Sovereign, who has believed these things, shall live by them. believed our report?

6 But the correctness, which is by confidence, speaks as follows: Say not, in your mind, 17 It appears, then, that confidence comes by hearing; and hearing by the messages of God.

Who will ascend to the heavens. 18 But have they not heard? Yes, verily; that sound has gone and bring the Anointed down into all the earth, and those messages to the ends of the world.

7 Or who will descend into the deep, and bring the Anointed up from the tomb; 19 Has not Israel known? Moses says, I will excite your zeal by those, who are not of your people; and by an unenlightened nation I will provoke you.

8 The saving principle is nigh you;—the principle of confidence, which we proclaim: 20 And Isaiah is equally explicit; I was found by those, who sought me not; I was made known to those, who did not inquire for me.

9 The principle, that if you will profess the sovereign Saviour, and will heartily believe, that God has raised him from the tomb, you shall be saved. 21 But of Israel he saith; All the day, I have reached out my hands to a disobedient and perverse people.

10 With the soul a person believes to correctness; and with the mouth profession is made to salvation.

11 And the scripture says, whoever believes in him shall not be ashamed.

12 And there is no difference, in this respect, between the Jew and the Greek. The same Sovereign is over all, and is bountiful to all, who pray to him.

13 Whoever will call upon the Sovereign shall be saved.

14 But how can they call on him, in whom they have not believed? And how can they believe in him, of whom they have not heard? And how can they hear without a preacher?

15 And how can they preach unless they be sent? And it is written; How beautiful are the

## CHAPTER XI.

**H**AS God, then, rejected his chosen people? Certainly not: I am an Israelite; of the descendants of Abraham, and of the tribe of Benjamin.

2 God has not rejected his people, whom he so long ago recognized. You recollect what the scriptures record of Elias; that he complains to God against Israel; saying,

3 Sovereign, they have killed thy prophets; and torn down thine altars. I am left alone, and they seek my life.

4 But what is the reply of God to him? I have reserved to myself, seven thousand men,

who have not kneeled to the image of Baal.

5 So also, at the present time, there is a remnant according to choice and favor;

6 It is not by deeds; otherwise favor is not favor. But if it is by deeds, then it is not by favor; otherwise deeds are not deeds.

7 Israel, indeed, has not obtained that, which he has been expecting, but the chosen have obtained it, although the rest are in darkness;

8 As it is written; God has given them a disposition to slumber;—eyes, which should not see; and ears, which should not hear, even to this day.

9 And David says; Let their table become a snare and a trap, and a stumbling block, and a requital to them.

10 Let their eyes be darkened, and not see; and let them crouch under their burden.

11 Have they stumbled, that they might fall? Certainly not; but that, by their fall, salvation might be sent to the Gentiles; and to excite them to emulation.

12 And if their fall be the safety of the world; and the diminishing of them be the wealth of the Gentiles; how much more beneficial would be their abundance.

13 I am addressing you, who are Gentiles; and, as I am the apostle to the Gentiles, I highly prize my office.

14 And by this means, I, perhaps, may excite to emulation those, who are of my nation; and may save some of them.

15 Now, if the casting away

of them be the reconciling of the world, what will the receiving of them be, but life to the dead.

16 If the sample be pure, the whole mass will be pure; and if the root be holy, so are the branches.

17 Although some of the branches are broken off, and you, being a wild olive tree, are grafted in among the remaining branches, and, with them, partake of the root and fatness of the olive tree;

18 Yet do not exult over the branches; for you do not support the root; but the root you.

19 You will perhaps say, The branches were broken off, that I might be grafted in.

20 Well; on account of unbelief, they were broken off, and you remain by confidence. Be not boastful, but fear:

21 For, if God did not spare the natural branches, beware lest he do not spare you.

22 See, both the goodness and severity of God; to those, who were severed, severity; but to you, goodness, if you requite his goodness; otherwise, you also will be severed.

23 And they, if they do not continue in unbelief, will be grafted in again; for God is able to do so.

24 If you were cut from an olive tree, which is wild; and grafted, contrary to nature, into a good olive tree, how much more shall those, which are the natural branches, be grafted into their own olive tree.

25 Brothers, I wish you to be apprised of this mysterious fact, lest you should exult; that a



partial blindness occurred to Israel, until the Gentiles, in their multitude, shall have come in. sons, a living and holy sacrifice, which is acceptable to God : and is a reasonable service.

26 So that all, who are Israel indeed, may be saved : as it is written ; There shall come out of Zion, a Deliverer, who will remove ungodliness from Jacob.

27 For this is my covenant with them ; that I will remove their sins.

28 Respecting the good news, they are enemies, on your account ; but respecting the choice, they are beloved for the fathers' sake.

29 God does not repent of his gifts and callings.

30 You, in time past, have not believed God ; but now, have the professors of mercy, on account of their unbelief.

31 And these now do not believe, that, on account of the mercy, which is shown to you, they also may obtain mercy :

32 For God has included them all in unbelief, that he might have mercy upon all.

33 Oh ! the depth, and the richness of the skill, and the knowledge of God ! how obscure are his judgments ; and his acts, how incomprehensible !

34 Who has known the mind of the Sovereign ? and, who has been his counsellor ?

35 Or, who has given to him ? He shall be recompensed.

26 For, of him, and by him, and to him are all things. To whom be the honor forever. Amen. (Verily.)

## CHAPTER XII.

**I** ENTREAT you, therefore, brothers, on account of that mercy of God, to offer your per-

2 Be not conformed to this world ; but be transformed ; according to your renewed soul ; that you may obey the good and unerring and happyfying will of God.

3 I exhort you all, according to the favor, which has been conferred upon me, not to think too highly of yourselves ; but to think humbly ; according to the measure of confidence, which God has conferred upon each.

4 Our body has many members ; all having different offices :

5 So we, though many, are one body with the Anointed, and members of each other.

Therefore, having gifts, differing according to the favor, which has been conferred upon us ; if it be the gift of prophecy, let us exercise it according to the degree of our confidence.

7 If it be the ministry, let us attend to our ministering : Or he, who teaches, to teaching.

8 He, who exhorts, to exhortation. He, who bestows, let him do it with modesty. He, who rules, with affection. He, who dispenses charity, with tenderness.

9 Let your love be without dissimulation. Abhor evil. Cleave to that, which is good.

10 Be affectionate to one another, with fraternal tenderness ; in honor, preferring one another.

11 Be diligent in business, fervent in spirit, serving the Sovereign ;

12 Rejoicing in hope ; patient

in trouble; constant in prayer; is good, and you will be preserved;

13 Administering to the necessities of the saints; inclined to hospitality.

14 Deal honorably, even with those, who persecute you; benefit all; but injure none.

15 Rejoice with those, who rejoice; and weep with those, who weep.

16 Be united in your sentiments. Be not proud; but condescend to those, who are of low degree. Be not wise in your own estimation.

17 Render to no man evil for evil. Provide things, in a manner, which, in the view of every one, is honest.

18 If possible, live peaceably with all.

19 Dearly beloved, avenge not yourselves; but suppress your anger; for it is written, Vengeance belongs to me, I will repay, saith the Sovereign.

20 Therefore, if your enemy hunger, feed him; if he thirst, give him drink; for, in so doing, you will put coals of fire upon his head.

21 Be not overcome by evil; but overcome evil by good.

#### CHAPTER XIII.

**L**ET every person be subject to the civil authorities; for there is no power, which is not from God; the powers, which are, are appointed of God.

2 Whoever, therefore, resists the civil authorities, resists an ordinance of God: and they who resist bring ruin upon themselves.

3 Rulers do not punish good works; but those, which are evil. You need not therefore, be afraid of the magistrate; do that, which

4 For he is the servant of God, for good to you. But if you do that, which is evil, be afraid; for he does not carry the sword in vain; for he is a servant of God, a revenger, to execute anger upon all, who do evil.

5 Therefore, be in subjection, not only on account of his anger; but for conscience sake.

6 And, on this account, you pay tribute; for they are God's servants, attending constantly to such things.

7 Render, therefore, to all their dues; tribute, where tribute is due; custom to whom custom is due; fear, to whom fear; honor, to whom honor.

8 Owe no one any thing; and love one another; for he, who loves others, will not transgress the law.

9 For this is the law, You shall not commit adultery. You shall not kill; You shall not steal; You shall not give false testimony. You shall not covet. And all the commandments are briefly comprised in this; You shall love your neighbour as yourself.

10 Love does no ill to a neighbour; therefore, love is the fulfilling of the law.

11 Learn the signs of the times. It is fully time to awake; for our salvation is, at the present time, nearer, than when we, at first believed.

12 The night is far past; the day is at hand; Let us, therefore, put off the deeds of darkness, and let us put on the armour of light.

13 Let us deal honestly, as in the light; not in drunkenness and rioting; not in chambering and wantonness; not in envying and strife.

14 Resemble the sovereign Saviour, the Anointed; and make no provision for the sensual appetites.

## CHAPTER XIV.

**R**ECEIVE those, who may be weak in their confidence; for God has received them; but not so far as to produce doubt and dissensions.

2 Some think, that they may eat all sorts of things; others, who are weak, eat only herbs.

3 Let not those, who partake of dainties, despise those, who do not eat them; And let not those, who do not eat them, despise those, who do.

4 Do not condemn another man's servant; to his own master, he stands or falls; yes, he shall be supported: for God is able to support him.

5 One person esteems one holy day above another; and another person esteems them all alike. Let every one be fully persuaded in their own mind.

6 He, who observes the day, should observe it for the Sovereign; and he, who does not observe the day, should do so, on the Sovereign's account. He, who eats of the offering, should eat of it on the Sovereign's account, and should give God thanks.

7 No one lives for himself, and no one dies for himself;

8 For if we live, we live for the Sovereign; and if we die, we die for the Sovereign: and whether

we live, therefore, or die, we are the Sovereign's.

9 And it was for this purpose, that the Anointed died and rose, and re-appeared,—that he might be Sovereign, both of those, who have died; and of those who are living.

10 Therefore, why do you condemn your brother? or why do you vilify your brother? We shall all stand before the judgment seat of the Anointed.

11 For it is written; as sure as I live, saith the Sovereign, every knee shall bend to me, and every tongue confess.

12 Every one of us must give account of himself to God.

13 Let us not condemn one another any more; but determine that no one will put a stumbling block in his brother's way.

14 I know, (and am so instructed, by the Sovereign Saviour,) that there is nothing unclean of itself; but a thing is unclean to those, who esteem it so.

15 But if you indulge yourself in eating that, at which your brother is grieved, you conduct unkindly. Do not destroy him with your food, for whom the Anointed died.

16 And, on the other hand; let not that, which is good in you, be evilly spoken of.

17 For the dominion of God, does not consist in food and drink; but in correctness, peace and joy in the Holy Spirit.

18 And he, who serves the Anointed, is acceptable to God, and approved of men.

19 Let us, therefore, pursue things, which are promotive of peace and edification;

20 But do not, on account of and one voice, extol God, the Father of our Sovereign, the Anointed Saviour.

of God. There is no suitable food, which is unclean ; but it is evil, for a person to offend by his eating.

21 It is best, neither to eat flesh, nor to drink wine, nor any thing by which your brother errs, or is offended, or is discouraged.

22 Have you confidence ? have it to yourself, in the presence of God. He is happy, who does not indulge himself in any thing, which he disapproves.

23 And, he, who doubts, is not justifiable, if he eat ; because he does not eat with confidence ; for whatever is done without a confidence of its propriety, is sin.

#### CHAPTER XV.

WE, who are strong, owe to bear with the infirmities of the weak, and not to please ourselves exclusively.

2 Let us, every one of us, please our neighbor, by promoting his welfare and edification.

3 For, even the Anointed pleased not himself exclusively ; as it is written ; The reproaches of those, who reproached thee, have fallen upon me.

4 Those things, which were written, in former times, were written for our instruction ; that we, by patience, and the encouragement of the scriptures, might have hope.

5 And may the master Spirit of patience and encouragement, make you like him, in your conduct, towards one another—Like the anointed Saviour,

6 That you may with one soul,

7 Therefore, receive one another, to the honour of God ; as the Anointed received us.

8 The anointed Saviour was a minister for the circumcision, that the truth of God might be confirmed ; and the promises of God, made to the fathers, fulfilled.

9 And that the Gentiles might extol God for his mercy. As it is written ; For this cause I will confess to thee, and sing to thy honour among the Gentiles.

10 And again he says ; Re-

joice Gentiles, and praise him all people.

11 & 12 And Isaiah says, There shall be a root of Jesse, who shall rise to reign over the Gentiles, in him the Gentiles shall trust.

13 May the master Spirit of hope, fill you with peace and joy, in your confidence, by the power of the Holy Spirit.

14 I am persuaded, my brothers, that you abound in kindness, and in knowledge ; and are competent to admonish one another.

15 But I have boldly admonished you, on account of God's favour, which has been conferred upon me,

16 In constituting me a minister of the anointed Saviour, to the Gentiles ; to administer the good news of God ; that the consecration of the Gentiles might be acceptable, being sanctioned by the Holy Spirit.

17 I have, therefore, reason, through the anointed Saviour, to

congratulate myself on those subjects, which pertain to God.

18 But I will not presume to speak of any thing, which the Anointed has not done by me, in making the Gentiles obedient. In that work, I have been engaged both by precept and by example;

19 Sanctioned by express tokens, and remarkable events; brought by the power of the spirit of God. So that in all the vicinity, from Jerusalem to Illyrium, I have faithfully proclaimed the good news of the Anointed.

20 And I have endeavored to preach the good news, where the Anointed had not been proclaimed; lest I should build upon another man's foundation.

21 As it is written; They, to whom he had not been spoken of, shall see; and they, who have not heard, shall understand.

22 By this means, I have been delayed, in coming to you;

23 But now, having finished my work, in this vicinity; and having had during many years, a great desire to visit you,

24 When I take my journey to Spain, I will come to you; and I hope to see you, in my journey, and to be conducted on my way thither, by you; after having, for a while enjoyed myself in your company.

25 But, at the present, I am going to Jerusalem, to administer to the saints.

26 For, those of Macedonia, and Achaia, are disposed to make a contribution for the indigent saints, who are at Jerusalem.

27 And their debtors they are indeed. For, if the Gentiles have been partakers of their spiritual

things, it is their duty to administer to them, in temporal things.

28 But when I shall have performed this journey, and shall have secured to them this fruit, I will pass by you into Spain.

29 And, I am persuaded, that, when I shall come to you, I shall come, filled with that blessing—the good news of the Anointed.

30 I intreat you, therefore, brothers, on the account of the sovereign Saviour, the Anointed, and the love of the Spirit, to intercede together with me, in prayer to God for me.

31 That I may be rescued from those, in Judea, who do not believe; and that the present which I have, for Jerusalem, may be accepted, by the saints:

32 And, that I may come to you, with the approbation of God; and may, by you, be refreshed.

33 May the source of peace be with you all. Amen. (Verily.)

## CHAPTER XVI.

**I** RECOMMEND to you Phoebe, our sister, who is a member of the church at Cenchrea.

2 Receive her, for the Sovereign's sake, as it is proper for saints to do; and assist her in whatever she may have need of assistance: for she has been a helper of me, and of many others.

3 Greet Priscilla, and Aquila, my helpers in the cause of the Anointed.

4 They have, for my life, laid down as it were, their own necks, for which, not only I, but all the churches of the Gentiles, give them thanks.

5 And greet the church, which

assemblies, at their house. Salute my much beloved Epenetus, who is the first fruits of Achaia, for the Anointed.

6 Greet Mary, who bestowed much labour upon us.

7 Salute Andronicus and Junia, who are my kinsmen, and fellow prisoners, and, who are recognised by the Apostles; and who were also attached to the Anointed, before me.

8 Greet Amplias, my beloved fellow subject of the Sovereign.

9 Salute Urbanus, my assistant, in the cause of the Anointed; and Stachys my friend.

10 Salute Apelles approved of by the Anointed. Salute those, who are of Aristobulus' family.

11 Salute Herodian, my relative. Greet those, who love the Sovereign, in the family of Narcissus.

12 Salute Tryphena and Tryphosa, who labour in the work of the Sovereign. Salute the beloved Persis, who laboured much, in the work of the Sovereign.

13 Salute Rufus, highly prized in the cause of the Sovereign; and his mother; and who is mine, also.

14 Salute Asyncritus, Phlegon, Hermes, and the brothers, who are with them.

15 Salute Philologus and Julia; Nereus and his sister; and Olympas, and all the saints, who are with them.

16 Salute one another with a kiss of pure affection. The churches of the Anointed salute you.

17 I entreat you, brothers, to notice those, who conduct contrary to the doctrine, which you

have learned; causing divisions and offences; and avoid them:

18 For, they, who conduct in that manner, do not serve the sovereign Saviour, the Anointed; but their own appetites; and, by flattering words, and plausible speeches, deceive the simple.

19 Let your compliance with this request, be manifest to all. I have reason to rejoice, on your behalf: but yet, I would have you wise, in that, which is good; and simple, with regard to evil;

20 And the Spirit of peace will reduce Satan under your feet shortly. May the favour of the sovereign Saviour, the Anointed, accompany you. Amen. (Verily.)

21 Timotheus, my fellow-labourer, and Lucius, and Jason, and Sosipater, my relatives salute you.

22 (I Tertius, who am an amanuensis, in the execution of this letter, and attached to the interest of the Sovereign, salute you.)

23 Gaius, my host, and all the church salute you. Erastus the chamberlain of the city, salutes you; and Quartus a brother.

24 The favour of our sovereign Saviour, the Anointed, attend you all; Amen. (Verily.)

25 Now, to him, who is able to establish you, according to my proclamation of the good news, and according to the instruction of the anointed Saviour himself; the mystery, which has been kept secret, ever since the world began;

26 And now is made manifest by the writings of the prophets; also, (according to the commandment of the ever living God,) to

all nations, for their obedience and confidence.

27 To God, only wise, be the splendour, by the anointed Saviour, forever. Amen. [Verily.]

Written to the Romans, from Corinth; and sent, by Rheba, a member of the church, at Cenchrea.

*The First Letter of Paul, (a Commissioner,) to the Corinthians.*

CHAPTER I.

**P**AUL, (according to the will of God, called to be a commissioner of the anointed Saviour, and Sosthenes our brother,

2 To the church of God, which is at Corinth; to those, who are sanctified, by means of the an-

ointed Saviour, called to be saints; and to all, who call upon the Saviour, the Anointed, our Sovereign, by name, both your Sovereign and ours;

3 Divine favor attend you, and peace from God, our father, and from the sovereign Saviour, the Anointed:

4 I thank my God always, on your account, for the favor of God, which is shown you, by the Saviour, the Anointed;—

5 That, in every thing, you are enriched, by him; in utterance and in all knowledge:

6 So that the testimony, respecting the Anointed, was confirmed by you:

7 And you were not behind, in any gift; and are waiting for the coming of our sovereign Saviour, the Anointed,

8 Who will confirm you to the last; preserving you blameless to the day of our sovereign Saviour, the Anointed.

9 God is faithful, by whom you were called to the fellowship of his Son, the anointed Saviour, our Sovereign.

10 I entreat you brothers, by the reputation of our sovereign Saviour, the Anointed, that you all speak the same thing; and that there be no divisions among you; but that you be perfectly united in opinion and in judgment.

11 It has been told me, by the family of Chloë, that there are contentions among you: that

12 One says, I am of Paul; another, I am of Apollos; another, I am of Cephas; and another, I am of the Anointed.

13 Is the Anointed divided? Was Paul crucified for you? or, were you baptized in Paul's name?

14 I thank God, that I baptized none of you except Crispus and Gaius, and the family of Stephanus. And I do not know, that I baptized any other:

15 So that no one can have reason to say, that I have baptized in my own name. (16.)

17 For the Anointed sent me, not to baptize, but to proclaim the good news; and that too, not with high sounding language, lest the cross of the Anointed should be ineffectual.

18 The proclaiming of the cross, seems, to those, who perish, to be foolishness: but to us, who are saved, it is the power of God;

19 As it is written; "I will

destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

20 Where are the wise? Where are the Scribes? Where are the disputers for this world? Hath not God shown the wisdom of this world to be folly?

21 In the wisdom of God, when the world, by its wisdom, did not know God, it hath pleased him, by the inadequacy of preaching, to save those, who believe.

22 The Jews require a sign, and the Greeks look for wisdom;

23 But our proclamation is, The Anointed crucified; which is, to the Jews, a stumbling block and to the Greeks foolishness.

24 But, to those who are called, both of Jews and Greeks, it is the power of God and the wisdom of God.

25 For there is more efficacy in the sportiveness of God, than in the wisdom of men; and in the weakness of God, than in the strength of men.

26 And you perceive, in your calling, brothers, that there are not many, who are wise in human things, who are called; not many mighty, not many noble;

27 For God has selected the simple things of the world to confound the wise; and the weak things of the world to confound the things, which are mighty.

28 And low things of the world, and things, which are despised, hath God selected; and even things, which are not, to bring to nothing things, which are;

29 That no one should glory in his presence.

30 But you, who are in the Anointed Saviour, are of him: And the Anointed is of God; to be to us, wisdom, and correctness, and sanctification, and redemption.

31 Then, as it is written; Let him, who glories, glory in the Sovereign.

## CHAPTER II.

I, BROTHERS, when I came to you, to declare the testimony of God, did not come with excellency of speech, or superior wisdom:

2 For I determined not to speak of any thing among you, except the Saviour, the Anointed; and of him crucified.

3 And I was with you, in weakness, and in fear, and in much trembling.

4 And my speech, and my preaching was not with enticing words of human wisdom; but it was attended with the demonstration of the Spirit, and with power,

5 That your confidence should not rest, on the wisdom of men; but on the power of God.

6 However, we speak learnedly among those, who are proficient in learning; yet not the learning of this world; nor of the princes of this world, that comes to naught;

7 But we speak of the mysterious wisdom of God—the hidden wisdom, which God ordained for our glory, before the world was:

8 Which none of the princes of this world knew; for had they known it, they would not have



crucified the Sovereign of glory. not been able to bear it; nor are

9 For it is written; "Eye has not seen, nor ear heard, nor mind of man conceived, the things which God hath prepared for those, who love him."

10 But God hath revealed them to us, by his Spirit; For the Spirit searcheth all things; even the deep things of God.

11 And who knows the affairs of a person, except his own spirit, which is in him? So, no one knows the things of God, except the Spirit of God.

12 We have not received the spirit of the world; but the Spirit of God. And we know the things, which are thus freely given to us of God;

13 Which things, we speak, not in words, which human wisdom teaches; but which the Holy Spirit teacheth, comparing spiritual things with spiritual.

14 The natural man does not receive the teachings of the Spirit of God. They are folly to him; neither can he know them, because they are spiritually discerned.

15 But he, who is spiritual, is a judge of all things; yet he himself is judged by no one.

16 Who has known the mind of the Sovereign, to receive from him instruction? But we have the opinions of the Anointed.

#### CHAPTER III.

**B**ROTHERS, I could not address myself to you, as to spiritual persons; but as to carnal; as to infants in the affairs of the Anointed.

2 Therefore, I have fed you with milk and not with meat; for, to the present time, you have

3 You are yet worldly; For since there are among you envying, and strife, and divisions, are you not worldly, and conduct like other men?

4 If one says, I am of Paul; another, I am of Apollos, are you not worldly?

5 Who is Paul? And who is Apollos, but ministers, by whom you became believers; according as the Sovereign gave to each one?

6 I have planted, Apollos watered, and God giveth the increase.

7 Therefore, neither is he, who plants any thing, nor he, who waters; but it is all of God, who giveth the increase.

8 He, who plants, and he who waters are on the same footing; And every one shall receive his own reward, according to his labor.

9 And we are fellow-laborers with God. You are of God's cultivation. You are God's building.

10 According to the favor of God, which is conferred upon me; I, as a wise master builder, have laid the foundation, and another builds upon it: But let every one be careful how he builds upon it.

11 For no one can lay other foundation than that, which I have laid, which is the Saviour, the Anointed.

12 If any one shall build upon this foundation, gold, silver, precious stones, wood, hay or stubble,

13 Their work will be mani-

fest, for the light will reveal it, because it will be tried by fire: And the fire will try every one's work, and show of what kind it is.

14 If any one's work, which they have built upon it, shall remain, they will receive a reward.

15 If any one's work shall be burned, they shall suffer loss; but they themselves shall be saved; yet it shall be as from the fire.

16 Do you not know, that you are the temple of God, and that the Spirit of God dwelleth in you?

17 If any one shall defile the temple of God, God will destroy them; for the temple of God is holy.

18 Let no one deceive themselves. If any among you are wise in worldly things, let them seem to divest themselves of it, that they may become truly wise.

19 For, much of the wisdom of this world is folly in the view of God. And it is written; "He taketh the wise in their own craftiness."

20 And in another place "The Sovereign knoweth the thoughts of the wise; and that they are vain."

21 Therefore, let no one glory in individual men; for all things are yours.

22 Whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And you are the Anointed's; and the Anointed is God's.

#### CHAPTER IV.

WE wish to be considered as the ministers of the Anointed; and superintendents of the ordinances of God.

2 It is required of superintendents, that they be faithful.

3 But in my view, it is a very small thing, that I should be judged by you. I do not judge myself:

4 For I do not know any thing by my own means; yet I am not to be justified on that ground. The ground of my hope is, that it is the Sovereign who judgeth me.

5 Therefore judge nothing before the time;—until the Sovereign shall come, who will bring to light the hidden things of darkness; and will reveal the counsels of the heart. Then every one shall have of God, their due proportion of praise.

6 Brothers, I have represented these things to you in the language of figure, on your account; making Apollos and myself the figure; that you might learn by us not to estimate persons above what is recorded. That none of you should be strenuous for one, to the detriment of another.

7 For who maketh you to differ? And what have you, which you did not receive? Therefore, if you have received it, why should you boast, as if it had originated with yourself.

8 You are fully supplied: you are rich; you have reigned like kings, even without us; and might it please God, that you did actually reign, that we also might reign with you.

9 It seems to me, that God has exhibited us, the commissioners, last;—appointed for death:

And we are made an exhibition—does not rest upon words; but to the universe—both to angels upon power.  
and to men.

10 We pursue a course for the Anointed's sake, which would, otherwise, be folly. But you are wise by the Anointed. We are weak, but you are strong: You are honorable; but we are despised.

11 To this present hour, we hunger and thirst, and are destitute of clothing; and have no certain abode.

12 And labor, with our own hands: When reviled we bless; when persecuted we suffer it:

13 When defamed, we are kind. We are represented to be the refuse of the world; and are treated as the offal of all things, to this day.

14 I do not write these things to shame you; but, as my beloved sons, I warn you.

15 Though you have many instructors in christianity; yet you have not many fathers: But I am your father by the means of the good news.

16 Therefore, I entreat you, be followers of me.

17 For this purpose, I have sent to you Timotheus, who is my beloved son; and faithful in the affairs of the Sovereign: Who will remind you of my practices in the religion of the Anointed; as I teach every where, in every church.

18 Some behave proudly, as if I should not come to you.

19 But I shall come to you soon, if the Sovereign wills it; and will not regard their speech; but their power:

20 For the dominion of God

21 What is your wish? That I should come to you with a rod; or in love, and in the spirit of meekness?

## CHAPTER V.

IT is commonly reported that there is immodesty among you; and such immodesty, as is not named among the Gentiles;—that a person has violated his father's wife.

2 Instead of fortifying yourselves with pride, you should have mourned; that he, who has done this deed, might be taken away from among you.

3 And verily, although absent in body, but present in spirit, I have judged already, respecting him, who has done this deed, as though I were present personally;

4 That, on behalf of our sovereign Saviour, the Anointed, and with my spirit, when you are assembled,

5 You deliver him to Satan, for the destruction of the animal nature, that the soul may be saved in the time of the sovereign Saviour.

6 Your self-confidence is not good. Do you not know that a little leaven affects the whole mass.

7 Extract, therefore, the old leaven, that you may be a new lump, and unleavened. The Anointed, our passover, is sacrificed for us:

8 Therefore let us keep the feast; not with old leaven, or with the leaven—malice and wickedness; but with the unleavened bread—sincerity and truth.

9 I have written to you, in my

letter, not to associate with immodest persons.

10 Not referring to the immodest among worldly people; or covetous, or extortioners, or idolaters: For, then, it would be necessary for you to go out of the world:

11 But not to associate with one, who is called a brother, who is immodest, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner; with such a one, not even to eat.

12 I have nothing to do with judging those, who are without; and it is your duty to judge those, who are within.

13 Those, who are without, God judgeth. Therefore, exclude from among you that wicked person.

#### CHAPTER VI.

**O**UGHT any of you, having a difference with any one to litigate before the unjust, rather than before the saints?

2 Do you not know, that the saints will judge the world? And, if the world will be judged by you, are you unworthy of judging the most unimportant things?

3 Do you not know, that we shall judge angels? How much rather, then, should we judge the things, which pertain to this life?

4 When, therefore, you have judgments of things pertaining to this life, set those to judge, who are of the least importance in the church.

5 I speak to shame you. Is there not a wise man among you? not one, who is competent to judge between his brothers?

6 But brother litigates with

brother, and that before unbelievers.

7 It is a great fault among you, that you litigate, one with another. Why do you not rather endure wrongs? Why do you not rather permit yourselves to be defrauded?

8 You do wrong, and defraud even your brothers.

9 Do you not know, that the unrighteous will not inherit the dominion of God? Be not deceived: Neither fornicators, adulterers, idolaters, effeminate, abusers of themselves or of mankind,

10 Thieves, covetous, drunkards, revilers nor extortioners will inherit the dominion of God.

11 Such, indeed, some of you have been; but you are washed, sanctified and justified, on account of the sovereign Saviour, and by the Spirit of our God.

12 Many things are lawful for me, which are not expedient: And I will not be enslaved by any thing.

13 Meat is for the stomach; and the stomach for meat; but God will destroy them both. But the body is not for immodesty, but for the Sovereign; and the Sovereign for the body:

14 And God, by his own power, has raised up the Sovereign, from the tomb; and will raise us also.

15 Do you not know, that your bodies are the members of the Anointed? And shall I devote the members of the Anointed to a harlot? Certainly not.

16 What! do you not know, that he who is united to a har-

lot is one with her? For God from God; some of one kind and saith "They two shall be one some of another. flesh."

17 But he, who is united to the Sovereign is one spirit.

18 Flee from immodesty. Every sin which a man commits is without the body except immodesty; which is a sin against his own body.

19 What! Do you not know that your body is the temple of the Holy Spirit, which is in you, and which you have received of God? And you are not your own;

20 For you are bought with a price; therefore, honor God with your body and your spirit, which are God's.

## CHAPTER VII.

**R**ESPECTING the subject, of which you wrote to me: It is best for a man not to be connected with a woman:

2 But to avoid immodesty, let every man have a wife; and let every woman have a husband.

3 Let the husband be benevolent to his wife; and the wife to the husband.

4 The wife has not the sole command of her body; but the husband also:

5 Forsake not one another, except it be for a limited time, and with consent; for the purpose of devoting yourselves to fasting and prayer: And come together again, that Satan may not tempt you to incontinency.

6 On this subject, I speak by way of permission: I do not command you.

7 But I wish that all men were, in this respect, like myself. But every man has his particular gift,

8 I say, therefore, of the unmarried and widows; It is best for them to remain like me:

9 But if they are not disposed to refrain, let them marry. It is better to marry, than to be incontinent.

10 But, to the married, I command: And not only I, but the Sovereign; Let not the wife depart from her husband:

11 But if she depart, let her remain unmarried, or return to her husband: And let not the husband divorce his wife.

12 But, as to the sequel, I speak, (not the Sovereign,) particularly; If any brother has a wife, who is not a believer, and she is disposed to dwell with him, let him not divorce her.

13 And a woman, who has a husband, who is not a believer, and he is disposed to dwell with her, let her not leave him:

14 For the unbelieving husband is rendered sacred, by his connection with the wife: And the unbelieving wife is rendered sacred, by her connection with the husband; else were your children aliens; but now they are sacred.

15 But, if the unbelieving choose to leave, permit them to do so. A brother or a sister is not bound in such cases. But God hath called us to peace.

16 And do you know, woman, that you will not save your husband? And do you know, man, that you will not save your wife?

17 According to the distribution, which God has made to ev-

every one; and as they are called, the time is short. Therefore, let those, who have wives, be as though they had none :

18 Is any man, of the circumcision, called ; let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing : But religion consists in keeping the commandments of God.

20 Let every one remain in the occupation, in which they were, when called :

21 If you are called, being a servant, care not for it : but if you may be set free, prefer it.

22 For he, who is called, by the Sovereign, being a servant, is the Sovereign's free man ; and he, who is called, being free, is the Anointed's servant.

23 You are bought with a price. Be not the servants of men.

24 Brothers, let every man abide with God, in the station in which he was called.

25 Respecting unmarried persons, the Sovereign has given no special commandment : But I give my opinion, as one, who has obtained the favour of the Sovereign, to be faithful.

26 I suppose, that the following directions are good, in our present trying circumstances.

27 If you are bound to a wife, do not try to be released ; If you are free from a wife, do not look for a wife.

28 But, if you marry, whether you are a bachelor or a maid, you do not sin, in so doing ; yet you will have trouble in worldly things : But I will spare you from a recital.

29 But this I say, brothers,

the time is short. Therefore, let those, who have wives, be as though they had none :

30 And those, who weep, as though they wept not : And those, who rejoice, as though they rejoiced not : And those who buy, as though they possessed not.

31 And let those, who use this world, not abuse it ; for the form of it will soon pass away.

32 And I would have you to be without worldly anxiety. Those who are unmarried, are anxious about the affairs of the Sovereign,—how they may please him :

33 But they, who are married, are anxious about the affairs of the world,—how they may please their companions.

34-35 I speak this for your profit ; not to throw a snare upon you ;—that your conduct may be comely ; and that you may attend upon the Sovereign without hindrance.

36 But if any man thinks that he behaves uncomely toward his virgin, who is engaged to him ; if she pass the morning of her days, and need so require, let them marry : Let him do what he pleases, in that respect, he does not sin, in so doing.

37 Notwithstanding, he, who is firm in his heart, having no necessity ; and has power over his inclination, and has determined, that he will keep his virgin, does well.

38 So then, he who takes her, in marriage, does well, but he who does not, does better.

39 The wife is bound by the law, as long as her husband lives ; but if he be dead, she is at liberty

to be married to whom she chooses ; so that it be among the subjects of the Sovereign.

40 But she will be happier, if she remain, according to my sentiments ; and I think that I have, in adopting them, the Spirit of God.

## CHAPTER VIII.

**R**ESPECTING things offered to idols ;—We all have knowledge ; but knowledge inflates the pride, while tenderness edifies the soul.

2 A man may think that he knows many things, whose knowledge of them is very imperfect.

3 But if any one loves God, they are known of God.

4 As to the eating of those things, which are offered in sacrifice to idols ; we know that an idol is of no importance ; and that there is but one God.

5 There are, which are called gods, both in the heavens, and on the earth.—gods many, and sovereigns many.

6 But for us, there is but one God, the Father ; of whom are all things, and we in him ; and one sovereign Saviour, the Anointed, by whom are all things, and we by him.

7 But there is not, in every one, that knowledge ; for there are some, to this very hour, who with cordiality to the idol, eat the sacrifice, as given to the idol, and their conscience, being weak, is debased.

8 But the eating of meat does not commend us to God ; for, if we eat, we are not the better ; nor if we eat not, are we the worse.

9 But be careful, that this your liberty, do not become a snare to those, who are weak.

10 If any one see you, who have knowledge, sit at meat in the idol's temple, will not he, whose conscience is weak, be encouraged to eat things which are offered to idols ?

11 And, by means of your knowledge, may not a weak brother perish, for whom the Anointed died ?

12 And when you sin thus against the brothers, and wound their weak conscience, you sin against the Anointed.

13 Therefore, if the eating of meat, cause my brother to offend, I will eat no flesh while the world remains, rather than make my brother offend.

## CHAPTER IX.

**A**M I not a commissioner ? Am I not free ? Have I not seen the Saviour, the Anointed Sovereign.

2 If I am not a commissioner to others ; yet most assuredly I am to you : And you, who are of the Sovereign, are the seal of my commission.

3 My answer to those, who question me, is this ;

4 Have we not a right to eat and to drink ?

5 Have we not as much right to lead about a sister or a wife, as the other commissioners, or as the brothers of the Sovereign and Cephas ?

6 And have not Barnabas and I, a right also, to refrain from working ?

7 Who goes on a campaign at his own expense ? Who plants a vineyard, and does not eat of

the fruit of it ? Or, who feeds a flock, and does not eat of the milk of the flock ?

8 Do I say these things as an individual ? Does not the law say the same also ?

9 It is written in the law of Moses. "You shall not confine the mouth of the ox, which treadeth out the corn." Doth not God care for oxen ?

10 And this he saith principally on our account. On our account no doubt this is written ; that he, who plows, might plow in hope : And that he, who threshes in hope, might receive according to his hope.

11 If we have sown, for you, spiritual things ; is it too much, if we reap your temporal things ?

12 If others have this privilege among you, should not we rather ? Notwithstanding, we have not used this privilege ; lest we should retard the good news concerning the Anointed.

13 Are you not aware, that they, who minister in holy things, live of the provisions of the temple : And that they, who wait at the altar, are partakers of the offerings.

14 So the Sovereign has ordained, that they, who preach the good news, should live by so doing.

15 But I have used none of those things : Nor have I written in this manner, that it might be so done to me ; for it were better for me to starve, than that any man should make my honor void.

16 Yet although I proclaim the good news I have nothing to boast of : for necessity is laid up-

on me ; and there is woe for me, if I do not proclaim the good news.

17 If I do this willingly, I have a reward ; but if against my will, the dispensing of the good news, is committed to me.

18 What is my reward then ? It is, that, when I proclaim the good news of the Anointed, I may render it free from charge ; that so, I may not misuse my authority, in the dispensation of the good news.

19 Although I am free with regard to all mankind ; yet I have made myself a servant to all, that I might gain the more.

20 To the Jews, I became like a Jew, that I might gain the Jews ; to those, who are under the law, like those, who are under the law ; that I might gain those, who are under the law.

21 To those, who are without law, like those, without law, (not regardless of the law of God ; but ever obedient to the law of the Anointed,) that I might gain those, who are without law.

22 To the weak, I became apparently weak, that I might gain the weak. I have become all things to all men, that I might by all means save some :

23 And this I do on account of the good news ; that I may be a partaker of it, with you.

24 They, who run in a race, run all together ; but one receives the prize. So run, as to obtain.

25 Those, who strive, for the victory, are temperate in all things. They do it, to obtain a perishable crown ; but we an imperishable one.

26 I, therefore, so run, not in



uncertainty : I so fight, not like one who beats the air.

27 And I keep my body under discipline, and bring it into subjection ; lest that, by some means, after having preached to others, I myself should be a reprobate.

## CHAPTER X.

**B**ROTHERS, I would here remind you, that all our fathers were under the cloud, and all passed through the sea :

2 And were all baptised by Moses, in the cloud, and in the sea.

3 And all ate the same spiritual meat ;

4 And all drank of the same spiritual drink : For they drank of that spiritual rock, which followed them ; and that rock was the Anointed.

5 But, with many of them, God was not well pleased ; and they were destroyed in the wilderness.

6 These things are our examples ; that we should not desire evil things, as they did.

7 That we should not be idolaters, as were some of them : As it is written, " The people sat down to eat and drink, and rose up to play."

8 That we should not be incontinent, like some of them ; who fell, in one day—twenty three thousand :

9 That we should not tempt the Anointed, as some of them tempted, and were all destroyed of serpents :

10 That we should not murmur, as some of them murmured, and were destroyed by the destroyer.

11 All these things befel them,

for samples ; And they are written for our instruction, upon whom the latter days are come.

12 Therefore, let those, who think they stand firmly, beware, lest they fall.

13 There has no temptation occurred to you, but such as is common among mankind : And God is faithful, and will not permit you to be tempted, beyond your ability ; but will, with the temptation, provide a way for your escape ; and enable you to bear it.

14 Therefore, my dearly beloved, flee from idolatry.

15 I speak to men of understanding ; be your own judges of what I say.

16 Is not the cup of blessings, which we bless, the communication of the blood of the Anointed ? Is not the bread, which we break, the communication of the body of the Anointed ?

17 And we, although many are one bread, and one body : For we are all partakers of that one bread.

18 As to Israel, in a worldly point of view ; Are not they, who eat of the sacrifices, partakers of the circumstances of the altar ?

19 I do not mean to imply, that the idol is any thing of importance ; or that the things, which are offered in sacrifice to idols is so ;

20 But I do say, that the things, which the Gentiles sacrifice, are offered to devils, and not to God : And I do not choose that you should have fellowship with devils.

21 You cannot drink of the cup of the Sovereign, and of the cup

of devils ; you cannot be partakers at the Sovereign's table, and at the table of devils.

22 Should you provoke the Sovereign to anger ? Are we stronger than he ?

23 The things, which are lawful for me, are not all of them expedient ; and do not all of them edify.

24 Let no man promote, exclusively his own wealth ; but also the wealth of others.

25 Eat whatever is sold in the market, asking no questions, on account of your conscience ;

26 For the earth is the Sovereign's and all that is therein.

27 If unbelievers invite you to a feast, and you be disposed to go, eat whatever is set before you, asking no questions, on account of conscience.

28 But if any one say to you, This has been offered in sacrifice to idols, eat not, for his sake, who told it, and on account of conscience.

29 Not on account of your own conscience ; but of that of the other.—Why should my liberty be abridged on account of another person's conscience ? The earth is the Lord's, and all that it contains.

30 If I, by favour, am made a partaker, why should I be evil spoken of, on account of that, for which I give thanks to God ?

31 But whether you eat or drink, or whatever you do, do all to the honour of God.

32 Give no offence, either to the Jews, or to the Gentiles, or to the church of God.

33 Thus I endeavour to please all mankind, in all things, not

desiring my own profit, but the profit of others, in their salvation.

## CHAPTER XI.

**B**E followers of me, as I am of the Anointed.

2 I exhort you, brothers, to remember me, in all things, and to observe the ordinances, as I delivered them to you.

3 God is the principal of the Anointed ; the Anointed is the principal of the man ; and the man is the principal of the woman.

4 The man, who prays or preaches with his head covered dishonors his principal.

5 The woman, who prays or preaches, with her head uncovered, dishonors her principal ; for that is similar to her being shaven.

6 If the woman be not covered let her be also shorn. But if it be uncomely for a woman to be shorn, let her be covered.

7 A man owes not to cover his head, as he is the image and brightness of God ; but the woman is the honor of the man.

8 The man was not of the woman ; but the woman of the man.

9 Nor was the man created for the woman ; but the woman for the man.

10 On this account the woman owes to have a defence on her head ; and on account of the spies.

11 Notwithstanding, the man is not without the woman ; nor the woman without the man, in the economy of the Sovereign.

12 For, as the woman is of the man ; so is the man by the woman ; but all are of God.

13 Judge of it yourselves. Is

it comely for a woman to pray, which is broken for you; do this to God, uncovered? in remembrance of me.

14 Does not nature itself teach you, that it is a shame to a man to have long hair? 25 In the same manner, he took the cup also; and when he had supped, he said, This cup

15 But it is an honor to a woman; for her hair is given her for a covering. signifies the new covenant, sealed with my blood. Do this, when you drink it, in remembrance of

16 But if any one is contentious about these things, I would say to them, We have no such custom in the churches of God. me: 26 For, when you shall eat of this bread, and drink of this cup, you will represent the Sa-

17 There is another very blameable practice, on which I would now address you. You assemble, not to your improvement, but to your injury. viour's death, until he shall come. 27 Therefore, whoever shall eat of this bread and drink of this cup of the Sovereign unwor-

18 But to commence. I hear that when you assemble in the church, there are divisions among you; and I partly believe it: body and blood of the Sovereign. 28 Then, let persons examine themselves; and then, let them eat of that bread, and drink of that cup.

19 For, there will be heresies among you, that they, who are approved, may be shown to you. 29 For those, who eat and drink unworthily, eat and drink condemnation to themselves, not discerning the Sovereign's body.

20 When you assemble, it appears, that it is not to eat the Sovereign's supper: 30 On these accounts, which have been mentioned, many are weak and sickly; and many sleep.

21 For, in eating, one takes before the others their supper; and one is hungry, and another drunken. 31 If we would judge ourselves, we should not be judged.

22 What! have you not houses, where you can eat and drink? by others, we are chastised by the Sovereign, that we may not be condemned by mankind.

23 What shall I say to you, shall I praise you in this? I praise you not. 32 My brothers, when you come together to eat; wait for each other.

24 I received of the Sovereign, that, which I delivered to you: That the sovereign Saviour, the night, on which he was betrayed, took bread, 33 If any are hungry, let them eat at home; that you may not assemble for condemnation. The rest, I will arrange when I come.

## CHAPTER XII.

24 And after he had given thanks, he broke it, and said, **B**ROTHERS, I would not have you inexperienced, in spiritual gifts.

2 You are sensible, that you are Gentiles; and, that you have been, formerly, drawn away to these dumb idols, just as you were led.

3 And I wish you to understand, that no one, speaking by the Spirit of God, can vilify the Anointed; And that no one can say, that the Anointed is the Sovereign, except by the Holy Spirit.

4 There are diversities of gifts; but all by the same Spirit:

5 And there are different administrations; but by the same Sovereign.

6 And there are different operations; but it is the same God, who performs them all, and in all.

7 And these exhibitions of the Spirit are given to be employed for profit.

8 To one, there is given, by the Spirit, the gift of wisdom; to another, the gift of knowledge;

9 To another, confidence in God; to another, the gift of healing;

10 To another, the performing of miracles; to another, of prophesying; to another the cognizance of spirits; to another, the knowledge of different languages; and to another, the interpretation of languages.

11 But all these are bestowed by that one Spirit, who divides to every one according to his will.

12 As the body is one, and many members; and the members, although many, are one body; so is the Anointed.

13 And by one Spirit, we are all baptised into one body, whether we be Jews or Gentiles, bond

or free: And have all drank of one Spirit.

14 The body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body, is it, on that account, not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body, is it, on that account, not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where the smelling?

18 And God hath set the members, every one of them, in the body, as it hath pleased him.

19 If they were all one member, where were the body?

20 But there are many members, yet but one body.

21 And the eye cannot say to the hand, I have no need of you; nor the hand to the feet, I have no need of you.

22 And those members of the body, which seem to be unimportant, are necessary.

23 Upon those members of the body, which we think to be less honorable, we bestow more honor, and the uncomely parts are thus rendered the most comely.

24 Our comely parts have no need:—And God hath equalized the body, having given more abundant honor, to those parts which lacked:

25 That there should be no schism in the body; and that the members should all have the same care for each other.

26 And if one member suffer, all the members suffer with it; Or

if one member be honored, all the members rejoice with it.

27 In the same manner, you constitute the body of the Anointed, and the particular members of it:

28 And God hath set in the church, some, to be commissioners; some, prophets; some, teachers; some, performers of miracles; some, having the gift of healing; others, the gift of languages; others, of government; and other assistances.

29 Are all commissioners? Are all prophets? Are all teachers? Are all performers of miracles?

30 Have all the gift of healing? Do all speak languages? Do all interpret?

31 Desire earnestly the best gifts. And yet I will show you a more excellent way. (—To practice.)

#### CHAPTER XIII.

**A**LTHOUGH I should speak all the languages of men and of angels, and had not tenderness of mind, I should be like a tinkling cymbal:

2 And although I had the gift of prophecy; and had all knowledge; and understood all mysteries: and although I had all confidence in God; so that I could remove mountains, and have not tenderness of mind, I am nothing:

3 Although I should bestow all my goods to feed the poor; And although I should give my body to be burned, and have not tenderness of mind, it is unprofitable to me.

4 Tenderness of mind is patient and kind; It envies not, is not boastful, is not proud;

5 Does not behave itself rudely; promotes not its own exclusively; is not easily provoked; thinks no evil.

6 Does not rejoice in iniquity; but in the truth;

7 Bears all things; gives credit to all reasonable things; hopes all things;

8 Tenderness of mind is never exhausted: But prophecies will cease; languages will fail, and knowledge will vanish away.

9 For we know imperfectly, and we preach imperfectly:

10 But when that, which is perfect shall arrive, that, which is imperfect shall cease.

11 When I was a child, I spoke like a child; I understood like a child, I thought like a child; but when I became a man I dismissed childish things.

12 Now, we see, as through a glass, darkly; but then, we shall see, face to face. Now, I know imperfectly; but then I shall know, as I am known.

13 We have confidence, hope, and tenderness of mind; but tenderness is the greatest of them.

#### CHAPTER XIV.

**C**ULTIVATE tenderness of mind; and desire spiritual gifts; but prefer to be plain speakers:

2 For he, who speaks in an unknown tongue, does not speak to men, but to God only; For there is no one, who understands him; he speaks in his spirit, but it is mystery to others:

3 But he, who speaks plainly, speaks to the people, for exhortation, comfort, and edification.

4 He, who speaks in an unknown language, may edify

himself; but he, who speaks to be assisted in learning to interpret, edifies the church.

5 I am willing that you should speak foreign languages; but I prefer that you should speak plainly: For it is much better

that a person should speak plain language, than that they should speak in foreign languages; unless they interpret, so that the church may receive edification.

6 Brothers, if I come to you speaking foreign languages, what profit shall it be to you, as I neither communicate with you, by revelation, by knowledge, by preaching, nor by conversation.

7 And as to musical instruments, which are inanimate, whether pipe or harp; unless they make a distinction in the sounds, how can it be known what is played?

8 And if the trumpet give an unprescribed sound, who will prepare himself for the battle?

9 And it is so with you; Unless you utter words, easy to be understood, how can it be known what is spoken? For you merely speak to the air.

10 There are many different languages, in the world, and none of them are void of signification.

11 But if I do not know the meaning of the language, I shall appear to him who speaks, to be a barbarous person; and he, who speaks, will appear barbarous to me.

12 Then, when you are striving to obtain spiritual gifts, endeavor to excel in edifying the church.

13 Therefore, let him, who uses an unknown language, pray

to be assisted in learning to interpret:

14 For, if I pray in an unknown language, my spirit prays, but my intelligence is unproductive.

15 Therefore, I will pray in my spirit; and will pray intelligently also; I will sing in the spirit, and I will sing intelligently also.

16 Else, when you bless in the spirit, how can they, who are unlearned, say, Amen, (verily,) to your giving of thanks; for he does not understand what you say.

17 You give thanks well indeed; but the other is not edified.

18 Thanks to God, I understand more languages than all of you;

19 Yet, in the church, I would rather speak five words intelligibly, than ten thousand, in an unknown language.

20 Brothers, be not children in understanding. In malice, be children; but in understanding be men.

21 It is written in the Book, "By men of other languages, and other dialects, I will speak to this people: And notwithstanding that, they will not obey me, saith the Sovereign."

22 Unknown languages, then, are for a sign; not to those, who believe; but to those, who believe not. But plain speaking is not so much for those who believe not, as for those who believe.

23 If, after the church is assembled, all speak in unknown languages; and there shall come

in those, who are unlearned, and unbelievers, will they not say. that you are crazy :

24 But if all speak plain language, and there shall come in those, who are unlearned, and unbelievers, they will be judged and convinced ;

25 And the secrets of their heart will be manifested ; and falling down on their face, will worship God, and report, that God is among you in truth.

26 This, then, is the substance of it, brothers, When you are assembled, each one of you may have a psalm, or a doctrine, or a language, or a revelation, or an interpretation ; but let all things be done to edification.

27 If there is speaking in an unknown language, let it be done by perhaps two, or at most, by three, and that by turns ; and let one interpret.

28 But if there be no interpreter, let them be silent in the church, and let them speak to themselves and to God.

29 When the plain speakers speak, let there be but two or three ; and let the others judge of it.

30 If any thing be revealed to one, who sits by, let the first be silent.

31 For you may all preach, one at a time ; that all may learn ; and all may be comforted.

32 For the spirits of the preachers are subject to the preachers.

33 And God is not for confusion, but for peace, in all the churches of the saints.

34 Let the women be silent in the business of the churches. It is not suitable for them to speak

in such affairs ; but they should consent to be directed ; and so says the Book.

35 If they wish to learn about such things, let them ask their husbands, at home ; for it is unsuitable for a woman to interfere with church business.

36 What ! did the directions of God come from you ? or did they come to you only ?

37 Any preacher or spiritual person will acknowledge, that the things which I write to you are the commandments of the Sovereign.

38 But those, who are ignorant, will be like to remain so.

39 Finally, brothers, love plain speaking ; but do not forbid to speak in foreign languages.

40 Let all things be done with propriety and regularity.

## CHAPTER XV.

**B**ROTHERS, I still proclaim the good news, which I formerly preached to you ; which you have received, and in which you are firm ;

2 And by which, you will be saved, if you retain, in memory, what I preached to you ; unless it shall prove, that you have believed in vain.

3 For I delivered, to you and to you first, that, which I received ;—that the Anointed died on account of our sins, according to the scriptures :

5 And that he was seen of Cephas ; then, by the twelve pupils :

6 And that afterwards, he was seen by above five hundred brothers at once ; of whom the greater part remain to the present time ; but some have died ;

7 That after that he was seen by James, then by all the commissioners :

8 And last of all he was seen by me also, like one born after the usual period.

9 I am the least of the commissioners, and am not worthy to be called a commissioner, because I persecuted the church of God :

10 And it is by the favor of God, that I am such. And his favor was not bestowed upon me in vain ; for I labored more assiduously than they all ; yet it was not I, but the favor of God, which was with me :

11 But whether it were I or they ; so we preach, and so ye believed.

12 If it be preached, that the Anointed rose from the tomb, why do some say, that there is no resurrection of the dead ?

13 If there are none of the dead, who rise, then the Anointed is not risen.

14 But, if the Anointed is not risen, then our preaching is vain, and your confidence is also vain :

15 Yes, and we are found to be false witnesses for God ; because we have testified, of God, that he raised the Anointed ; whom he did not raise, if the dead do not rise.

16 For if the Anointed is not raised, your confidence is vain ; and you are yet in your sins.

18 And they, who have died triumphing in the Anointed, have perished.

19 But, if in this life only, we have hope in the Anointed, we are, of all mankind, the most miso

20 But the Anointed is risen from the tomb, and is the first fruits of those, who died.

21 By man came death ; and by man also came the resurrection of the dead.

22 By Adam mankind die ; and by the Anointed they are brought to life.

23 But every one in their proper order : The Anointed,—the first fruits ; afterwards—at the judgment,—they, who are the Anointed's.

24 And the end will come, when the Anointed shall have resigned the kingdom to God, the Father ; and when he shall have put down all other rule, authority and power.

25 For he will reign until he shall have put all enemies under his feet.

26 Our enemy,—death,—will be destroyed last.

27 Then all things will have been put under his feet. But when it is said, All things shall be put under him, it is manifest that he, who puts all things under him, is excepted.

28 When all things shall have been subjected to the Son, then shall he also himself be subject to the Father, that God may be all and in all.

29 But what shall they do, who are baptized for the crucified Saviour, if the dead do not rise ; why are they, then, baptized for the dead ?

30 And why should we stand exposed to danger, every hour.

31 I aver, that it is on account of the joy, which you have in the anointed Saviour, our



Sovereign, and which I participate, that I die daily.

32 Of what advantage is it to me, that according to the custom, I have fought with beasts, at Ephesus, if the dead do not rise? We might, then properly say, Let us eat and drink, for, on the morrow, we die.

33 Be not deceived; evil intercourse corrupts good sentiments.

34 Strive for correctness; for some of you have not correct views of God. I say this to reprove you.

35 But some will say, how are the dead raised? and with what body?

36 You are inconsiderate: That, which you sow is not enlivened unless it die:

37 And that, which you sow is not the body, which is to be; but it bears the grain; It may be wheat, or some other grain.

38 God gives it a form, as he pleases; but to every seed its own form.

39 All flesh is not of the same kind. Mankind are of one kind of flesh; beasts of another; fishes of another; and birds of another.

40 There are also celestial forms, and there are forms terrestrial: The celestial have one kind of beauty; the terrestrial another.

41 The sun has one degree of splendor, the moon another; and one star differs from another in splendor.

42 So is the resurrection of the dead. The body is sown corruptible, it is raised incorruptible:

43 It is sown in darkness, it is raised in splendor. It is sown

without strength: It is raised in power:

44 It is sown a carnal body; it is raised a spiritual body. There is a carnal body, and there is a spiritual body.

45 And also, as it is written; The first Adam was a living soul; the last Adam is a life-giving Spirit.

46 That which is spiritual was not first; but that which is carnal; and afterwards, that, which is spiritual.

47 The first man was of the earth—earthy; the second man is the Sovereign from the heavens.

48 As the earthy is, such are they, who are earthy. And as the heavenly is, such are they, who are heavenly.

49 And as we bear the likeness of the earthy, we shall also bear the likeness of the heavenly.

50 For, my brothers, carnal flesh and blood cannot inherit the dominion of God; nor can corruption inherit incorruptible things.

51 Attend and I will speak of a mysterious thing. We shall not all die, but we shall be changed.

52 In a twinkling of the eye, at the last trumpet; (for the trumpet will sound,) the dead will be raised, and be made incorruptible, and we shall be changed.

53 For this corruptible must be made incorruptible, and this mortal must be made immortal.

54 And when this corruptible shall have become incorruptible, and this mortal shall have become immortal, then will be fulfilled, that which is written;

Death is swallowed up by victory.

55 O death, where is your sting; O grave, where is your victory.

56 Death is the sting of sin, and the law is the strength of sin.

57 And thanks be to God, who giveth us the victory, by our Sovereign the anointed Saviour.

58 Therefore, my beloved brothers, be firm, immovable, always engaged in the work of the Sovereign; for you know that your labor for him is not in vain.

#### CHAPTER XVI.

**R**ESPECTING the collection for the saints, do as I have directed the churches of Galatia to do.

2 Let every one of you lay up in store, as God has prospered him, against the first day of the week, that there be no collections when I come.

3 Whoever you shall recommend, in your letters, those I will send, when I arrive, to convey your liberality to Jerusalem.

4 If it should be thought expedient, that I should go, they shall go with me.

5 I will visit you when I shall pass through Macedonia: For I expect, at some future period, to pass through that province;

6 And it may be, that I shall remain, and even winter among you, that you may convey me on my journey, wherever I shall go.

7 But I shall not see you now, on my way; I hope however to tarry a while, with you, at some

future time, if the Sovereign will permit.

8 I will however tarry, at Ephesus, until pentecost.

9 For a large and accessible door is opened for me, and there are many opposers.

10 If Timotheus shall come, see that he be with you, without fear; for he works for the Sovereign, as I do.

11 Let no man neglect him; but conduct him forth in peace, that he may come to me; for I shall look for him with the brothers.

12 Respecting our brother Apollos; I had a great desire, that he should visit you, with the brothers; but he chose not to come at this time; but he will come at some more convenient time.

13 Watch, be firm in your confidence; acquit yourselves like men, be strong.

14 Let every thing be done with tenderness.

15 You are acquainted with the family of Stephanus;—that they are the first fruits of Achaia, and that they have been accustomed to minister to the saints. I entreat you, brothers,

16 To be complaisant to them, and to every one, who assists us; or who labors for us.

17 I am pleased with the coming of Stephanus, and Fortunatus, and Achaicus; for whatever was lacking on your part, they have supplied.

18 They have refreshed my spirit, as well as yours; therefore congratulate those, who are such.

19 The churches of Asia sa-

late you. Aquila and Priscilla, and the church, which convenes at their house, salute you, as subjects of the Sovereign, very affectionately.

20 All the brothers greet you. Greet one another, with a kiss, in pure affection.

21 This is the salutation of myself; (Paul) written with my own hand.

22 If there are any of you, who do not love the Sovereign, the anointed Saviour; let them be (Anathema, Maranatha;) ac-

cursed when the Saviour shall come.  
23 May the favor of the sovereign Saviour, the Anointed, be with you.  
24 May love for me, accompany all you, who belong to the anointed Saviour. Amen. (Verily.)

This first epistle to the Corinthians, was written at Philippi, and sent by Stephanus, and Fortunatus, and Achaicus, and Timotheus.

### *The second letter of Paul, (a Commissioner,) to the Corinthians.*

#### CHAPTER I.

**P**AUL by the will of God, a commissioner of the Saviour, the Anointed and Timothy, our brother, to the church of God, which is at Corinth, and to all the saints, which are in Achaia;

2 Favour and peace be with you, from God our Father, and from the sovereign Saviour, the Anointed.

3 Blessed be God, the Father of our sovereign Saviour, the Anointed, the Father of mercies, and the source of all comfort;

4 Who comforteth us in all our difficulties, that we may be able to comfort those, who are in trouble, by the same means, by which we, ourselves, are comforted of God.

5 Thus as our sufferings for the Anointed, are increased, the consolations, which we are enabled to administer, are increased by the Anointed.

6 If we are afflicted, it is for your consolation and salvation,

which becomes efficient by your enduring the same suffering, which we suffer: Or if we are comforted, it is also for your comfort and salvation:

7 And our hope of you is firm, knowing, that, as you are partakers of the sufferings, you will be also, partakers of the consolation.

8 Brothers, we had much trouble in Asia, We were oppressed beyond measure, above strength, so much, that we despaired even of life;

9 But, we received this sentence of death, that we might not trust in ourselves; but in God, who raiseth the dead.

10 Who delivered us from such imminent death; and is accustomed to deliver; and who, we trust, will still deliver:

11 You also helping, by prayer for us; that, by means of the benefit, bestowed upon us by many persons, thanks may be given by many, on our account

12 Our joy is this ;—the testimony of our conscience ; that in simplicity and god-like sincerity, not with worldly wisdom ; but by the favour of God, we have had our intercourse in the world, and especially with you.

13 For we write to you nothing ; but that, which you read, and acknowledge ; and I think, will acknowledge, to the last.

14 And you have acknowledged us in part ;—that we are your joy ; even as you will be ours, in the time of the sovereign Saviour, the Anointed.

15 And confiding in this ; I was disposed to come to you before ; that you might now have a second benefit ;

16 And to be conveyed, by you into Macedonia, and to return from Macedonia to you, and to be brought, by you, on my way, toward Judea.

17 When I was so disposed, was I vain ? or do I purpose things in a worldly manner, that it should be with me, yes, and no ?

18 But God is witness, that our speech to you, was not yes, and no :

19 For even the Son of God, the anointed Saviour, who was proclaimed among you by us,—Silvanus and Timotheus and me ;—was not yes and no, although it is true, that in him was yes.

20 For all the promises of God, by him, are yes, and in him, (Amen) Verily, to the honour of God, by our means.

21 Now he, who confirms us, and you, in the Anointed, and who hath anointed us, is God.

22 Who has also sealed us, and

given the Spirit in our heart, as a pledge.

23 God has a record upon my soul, that it was to spare you, that I have not yet come to Corinth.

24 Not that we have the dominion over your belief ; but are promoters of your joy ; for it is by your confidence, that you are to stand.

## CHAPTER II.

I DETERMINED in my mind, that I would not come again in heaviness.

2 For, if I make you sorry, who is there to make me glad ; but those, who are made sorry by me ?

3 And I have written this letter to you, lest, when I should come, I should have sorrow from those, by whom I ought to rejoice, and I have a confidence in you, that my joy is the joy of you all.

4 In much affliction and anguish of soul, I wrote to you, and with many tears ; not that you might be grieved, but that you might know the exceeding love, which I have for you.

5 If any one has caused grief, I have taken a part of it, that you may not all be overcharged.

6 Sufficient for the person, is the punishment, which was inflicted by many.

7 On the contrary, you are rather to forgive him and to comfort him ; lest he should be overwhelmed with sorrow.

8 Therefore, I entreat you to confirm your love to him.

9 It was for this purpose, in part, that I wrote to you, and

that I might prove you, and know

whether you are obedient in all things.

10 Those, whom you forgive, I forgive also ; for if I have forgiven any thing, to any one, it was for your sake, that I forgave it, as in the person of the Anointed.

11 Lest Satan should obtain an advantage of us ; for we are not ignorant of his devices.

12 When I came to Troas, to proclaim the Anointed's good news ; and a door was opened for me, by the Sovereign,

13 I had no peace in my mind, because I did not find Titus, my brother, there : Therefore, taking leave of them, I went into Macedonia.

14 Thanks to God, who causeth us always to triumph by the aid of the Anointed, and disperseth, by us, the flavour of his knowledge in every place.

15 We are, for God, a sweet flavour of the Anointed, to those who are saved, and to those who perish.

16 To the one, we are the flavour of death, to death ; to the other the flavour of life, to their life ; and who is sufficient for these things ?

17 There are many, who corrupt the language of God ; but we speak in sincerity ; of God, in the sight of God, and by the Anointed.

### CHAPTER III.

**B**UT need we to recommend ourselves ? Or do we need like some others, letters of recommendation to you, or from you ?

2 You are written upon our heart : This is our letter, known and read by all men.

3 Thus you are manifestly the letter of the Anointed, conveyed by us, and written, not with ink, but by the Spirit of the living God ; not on tables of stone ; but on fleshly tables,—the heart.

4 Such trust have we in God, through the ministrations of the Anointed.

5 We are not sufficient, of ourselves,—as of our own suggestion,—our sufficiency is of God,

6 Who has made us able ministers of the new covenant ; not of the old letter, but of the Spirit ; for the law kills ; but the Spirit giveth life.

7 But, if the administration of death, engraved on stones, was glorious ; so that the children of Israel could not steadily look upon the face of Moses, on account of the splendour of his countenance, which splendour, was to cease ;

8 Should not the administration of the Spirit be more splendid ?

9 If the administration of condemnation be splendid, much more the administration of correctness, on account of the Anointed, should exceed in splendour.

10 That which was splendid, had no splendour, in comparison with the splendour, which so much excels.

11 For if that, which is abolished, was splendid ; then, that, which is permanent, is much more splendid.

12 Seeing that we have such hope, we use great plainness of language :

13 Not like Moses, who put a veil before him, that the children of Israel might not look directly

to the end of that, which is abolished.

14 Their minds were thus blinded: and to this day, the same veil remains untaken away, on account of their reading exclusively, the old testament; but this veil is removed by the Anointed.

15 Even to this day, when Moses is read, the veil is upon their heart.

16 But when they shall turn to the Sovereign, the veil will be taken away.

17 Now, the Sovereign, is that Spirit; and where the Spirit of the Sovereign is, there is freedom.

18 And we all, seeing, as in a glass, the splendour of the Sovereign, are changed into his likeness, from one degree of splendour to another, by the Spirit of the Sovereign.

#### CHAPTER IV.

**SEEING** we have been entrusted with the ministry, and have received divine favor, we will not faint.

2 We have renounced dishonesty, and hidden things; not conducting craftily, or explaining the language of God deceitfully; but by an exhibition of the truth: commending ourselves, in the view of God, and to every one's conscience.

3 And if our good news be hidden, it is hidden by those, who are unenlightened;

4 By whom, Satan, the God of this world, has blinded the eyes of those, who do not believe; lest the light of the splendid good news concerning the Anointed,

who is the likeness of God, should shine into them.

5 But we preach not ourselves, but the anointed Saviour, the Sovereign; and ourselves, your servants, on the Anointed's account.

6 For God, who commanded the light to shine out of darkness, hath shined into our heart, to give the light of the splendour of God, in the countenance of the Saviour, the Anointed.

7 And we have this treasure in earthen vessels; that it may be manifest, that this excellent power is of God, and not of us.

8 We are troubled on every side; yet not distressed; We are perplexed, but not in despair;

9 Persecuted but not forsaken; cast down, but not destroyed.

10 Always bearing about such marks as the dying Saviour, the Saviour received, that the holy living of the Saviour may be manifest, in our persons.

11 And we, who live, are constantly condemned to death, on the Saviour's account: that the holy life of the Saviour, might be manifest, in our mortal flesh.

12 So death operates upon us, but life upon you.

13 And we have the same confiding spirit; as it is written, "I believed, and therefore, I have spoken it." We too, believe, and therefore speak it.

14 We are confident, that he, who raised the sovereign Saviour, will raise us also, by the Anointed, and will present us with you.

15 And all things are on your account, that the abundant favour

might, by the thanksgiving of from the body, and to be present many, promote the honour of with the Sovereign.  
God.

16 On which account, we do not faint: For although our outward person perish, yet the inward being is renewed from day to day.

17 For our light affliction which is only for a moment, produces, for us, a far more exceeding, and an eternal splendour ;

18 If we look, not at the things which are seen ; but at the things which are not seen : For the things which are seen are temporal ; but the things which are not seen, are eternal.

## CHAPTER V.

**WE BELIEVE**, that, if this tent,—our earthly house were destroyed, we have a fabric of God, in the heavens, not made by hands, and eternal.

2 In this tent, we groan, earnestly, desiring to be clothed with our covering, which is from the heavens ;

3 That being clothed, we may not be seen destitute.

4 For we, who are in this tent, groan, being burdened ; not that we would be unsheltered, but clothed ; that mortality might be swallowed by life :

5 He, who hath constructed for us, this covering, is God : Who has also given us the pledge—his Spirit.

6 Therefore, we are always confiding ; knowing that while we feel at home in the body, we are absent from the Sovereign.

7 For we walk by confidence in him ; not by sight.

8 We are confiding, I remark, and choose rather to be absent

9 But we strive, that whether present or absent, we may be accepted by him.

10 For we must all appear at the judgment seat of the Anointed ; that every one may receive, relative to the things done in the body, according to what they have done, whether it be good, or bad :

11 And it is on account of the severity of the Sovereign, that we persuade mankind : And this is manifest to God, and I believe, that it is manifest to your consciences also ;

12 But we would not recommend ourselves to you ; but, would give you cause to exult on our account ; that you may have something to reply to those, who are splendid in appearance, but not in heart.

13 If we are frantic, it is for God ; and if we are sober, it is on your account :

14 For our love to the Anointed constrains us : because we judge ; that if one died for all, then all were dead :

15 And that he died for all, that they, who live, should not live for themselves only ; but for him, who died for them, and rose again.

16 Therefore, from this time forth, we will recognize, no human being as supreme ; and although we have recognized the Anointed, in human form ; yet now, we know him no more :

17 If any are in the Anointed, they are new creatures ; old things are passed away, and all things are become new.

18 And all things are of God, who hath reconciled us to himself, by the Anointed : And hath committed to us, the ministry of reconciliation.

19 Which is, that God was in the Anointed, reconciling mankind to himself ; not imputing their transgressions to them ; and hath committed to us, the ministering of reconciliation.

20 We then, are ambassadors for the Anointed : And God is beseeching you by us : We pray you, therefore, to be reconciled to God.

21 For he hath, on our account, considered him to be a sinner, who knew no sin ; that we might be considered correct ; in the view of God, on his account.

#### CHAPTER VI.

**W**E, then, as fellow laborers with him, entreat you not to receive the favor of God, in vain :

2 For he saith ; I have heard you in an acceptable time ; and, in a day of salvation, I have helped you ; Lo ! now is the acceptable time ; Lo ! now is the day of salvation.

3 We will give no offence, in any thing ; that the ministry may not be blamed :

4 And in all things recommending ourselves, as ministers of God ; in patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By purity, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned ;

7 By words of truth, by the power of God, by the armour—correctness, on the right hand and on the left :

8 By honor and dishonor, by evil report and good report : as deceivers and yet true ;

9 As unknown and yet well known ; as dying and yet we live ; as chastened but not killed ;

10 As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

11 O Corinthians, our mouth is open for you ; our heart is expanded for you.

12 It is not we, who are contracted ; you are contracted in your own bosoms.

13 For a recompense, then, in this matter, (I speak as to children,) be you also expanded.

14 Be not yoked with unbelievers—unequally yoked—For what fellowship has correctness, with incorrectness ? And what communion has light with darkness ?

15 And, what concord has the Anointed with Belial ? Or what part has one, who believes with an infidel :

16 And what agreement has the temple of God with idols ? You are the temple of the living God ; as God hath said, I will dwell in them and walk in them ; and I will be their God, and they shall be my people.

17 Therefore come out from among them, and be separate, saith the Sovereign, and touch not unclean things, and I will receive you ;

18 And will be a Father to



you; and you shall be my sons and daughters, saith the Almighty Sovereign.

## CHAPTER VII.

**T**HEREFORE, having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the body and of the spirit, perfecting holiness, in the fear of God.

2 Receive us; we have wronged no one; we have corrupted no one; we have defrauded no one.

3 I do not speak this to condemn you; for I have said before, that it is in our heart, to live and to die with you.

4 Great is my boldness of speech to you; Great is our glorying of you: I am filled with comfort; I am exceeding joyful, in all our trouble.

5 When we were come into Macedonia, we had no rest: We were troubled on every side. Without were fightings; within were fears.

6 But God, who comforteth those, who are cast down, comforted us by the arrival of Titus.

7 And not by his arrival only; but by the consolation, with which he was comforted, by you; and when he told us of your earnest desire; your mourning, and your fervent mind toward me; so that I greatly rejoiced.

8 Although I made you sorry by my letter, I do not now repent, though I did repent; for I perceive that the letter made you sorry, only a short period.

9 Now I rejoice, not that you were made sorrowful; but that you sorrowed to repentance; for

you were made sorrowful in a godly manner; and have received damage in nothing.

10 For godly sorrow produces repentance to salvation, not to be repented of; but worldly sorrow produces death.

11 As you mourned in a godly manner, see what carefulness it wrought in you; what purifying of yourselves; what indignation; what fear; what vehement desire; what zeal; what revenge! In all things with regard to this matter, you have proved yourselves to be clear.

12 Though I wrote to you, I did not do it for his sake, who had done the wrong; nor for his sake, who suffered the wrong; but that our care for you might be manifest, in the view of God, and to you.

13 Therefore, we were comforted, by your comfort; and we rejoiced exceedingly, on account of the joy of Titus, in having his spirit refreshed by you all.

14 If I have boasted to him of you, I am not ashamed; for our boasting is found a truth; even as we speak all things in truth.

15 And his affection for you is increased, when he remembers your obedience; and that, with fear and trembling, you received him.

16 I rejoice, that I may have confidence in you in all things.

## CHAPTER VIII.

**B**ROTHERS, we inform you of the favor of God, which has been shown to the churches of Macedonia;

2 That in a great trial, by affliction, they had abundant joy;

and that their poverty, produced a rich liberality :

3 For I bear them witness, that to their power, and beyond their power, they were willing of themselves ;

4 Urging us, with much entreaty, to receive their gift, and to take upon us the charge of ministering to the saints ;

5 And did more than we had ventured to hope ; they gave themselves, first to the Sovereign, and then to us, to be ours, in accordance to the will of God.

6 Therefore, we desired Titus, that, as he had begun, he would continue, by performing for you also, the same favor :

7 And as you excel in most things,—in confidence, in utterance, in knowledge, in diligence, and in love to us, excel in this favor also.

8 I do not speak to command you, but to advert to the liberality of others ; and to prove the sincerity of your love.

9 You have been informed of the favor of our sovereign Saviour ; that although he was rich, yet on your account, he became poor, that you, through his poverty might be rich.

10 But, in this, I give my advice ; that it is expedient, for you, who have not only begun to do, but were forward in it, a year ago,

11 To perform it ; that, as there was a readiness to will, there may be a performance, out of what you have.

12 And, if there be a willing mind, it is accepted, and is estimated, according to what a per-

son has ; and not according to what they have not.

13 I do not intend that other people should be relieved and you burdened ;

14 But that there should be equality ; that, at this time, your abundance may supply their want ; that theirs, at a future time, may supply your want :

15 As it is written ; He, who gathered much, had nothing over ; and he, who gathered little, had no lack.

16 And thanks be to God, who put the same earnest care for you, into the heart of Titus :

17 For he accepted the invitation ; and being ready, he went to you of his own accord.

18 And we have sent, with him, a brother, whose praise with respect to the good news, is in all the churches ;

19 And who was also chosen by the churches, to travel with us, who convey this favor ; which is done by us, for the honor of the same Sovereign, and as a proof of your ready mind.

20 We are anxious that no one should blame us, as to our distribution of this bounty.

21 We would conduct honestly, not only in the view of the Sovereign, but in the view of mankind.

22 And we have sent with them our brother, whom we have proved to be diligent, often, and in many things ; but now much more diligent ; encouraged by the confidence, which I have in you.

23 If any inquire respecting Titus, say, he is my partner, and fellow helper of you ; or respect-

ing our brothers, say, they are and you, having always a sufficiency, may abound in every good work:

24 Therefore, show to them, and to the churches, the proof of your love, and the truth of our exultation, on your account.

## CHAPTER IX.

**R**ESPECTING the ministering to the saints, it seems superfluous for me, to write further;

2 For I know the readiness of your mind; and I boast of you to those of Macedonia, that Achaia was ready, a year ago: And your zeal has excited very many:

3 Yet, I have sent the brothers, lest our boasting of you, in this respect, should be vain,—that you may be ready;

4 Lest it may happen, that they of Macedonia, who come with us, will find you unprepared; and we, (we will not say you,) should be ashamed of our confident boasting.

5 Therefore, I thought it necessary, to request the brothers to go before to you, and to collect your bounty, beforehand; of which you had notice before; that it might be ready, as a matter of bounty on your part, and not of covetousness on ours:

6 But this I will say; He who sows sparingly, will reap also sparingly; and he, who sows bountifully, will reap also bountifully.

7 Let every one give, as they have purposed, in their heart; not grudgingly, or of compulsion; for God loves a cheerful giver.

8 God is able to make favor of all kinds, abundant to you;

9 As it is written; He has dispensed; he has given to the poor; his correctness remains forever.

10 Now may he, who supplieth seed to the sower, supply bread for your food; and multiply your seed sown; and increase the fruits of your correctness.

11 May he enrich you in every thing, most bountifully; and cause, through us, thanksgivings to God.

12 For, the performance of this service, not only supplies the wants of the saints; but causes abundant thanksgiving to God.

13 And while they experience this service, they praise God, for your acknowledged submission to the good news of the Anointed; and for your liberal distribution to them, and to all.

14 And they pray for you, and long for you, on account of the exceeding favor of God, which is manifest in you.

15 Thanks be to God for his unspeakable gift.

## CHAPTER X.

**I**, PAUL, who in personal appearance, am low among you; but, when absent, am bold toward you, entreat you, by the meekness and gentleness of the Anointed,

2 That when I shall be present with you, I may not have reason to be bold, with that confidence, with which I intend to be bold to some, who seem to think, that we conduct in a worldly manner:

3 For, although we move in the body, we do not war with the body, with themselves, and comparing themselves with themselves are not wise.

4 The weapons of our warfare are not worldly; but mighty, by God's assistance, to the demolishing of strong fortresses. 13 We will not boast of things, which are beyond our measure; and by the rule, which God has given us, our measure reaches manifestly to you.

5 We throw down imaginations, and every high thing, which exalts itself against the knowledge of God; and bring into captivity every thought, to the obedience of the Anointed, 14 And we would not so contract our measure, that it would not reach to you; for we are come as far as to you, proclaiming the good news of the Anointed.

6 And shall be in readiness to punish all disobedience, when your obedience shall have become complete. 15 We would not boast of other men's labors; but we have hope, that when your confidence is increased, we shall be enlarged by you, according to our rule abundantly;

7 Should you look only on the outward appearance of things? If any judge from themselves, that they are the Anointed's, let them reflect with themselves again; that if they are the Anointed's, so are we the Anointed's. 16 So as to proclaim the good news in the regions beyond you, without boasting of another man's line of things made ready to our hand.

8 Though I should boast more of our authority, which the Sovereign has given us, I should not be ashamed. This authority, it is true, is given to us for your edification and not for your destruction, 17 Finally, Let him, who glories, glory in the Sovereign.

9 And I would not seem as if I would terrify you, by letters. 18 For it is not he, who commends himself, who is approved; but he, whom the Sovereign commendeth.

10 His letters, (say they,) are weighty and powerful; but his personal presence is weak and his speech contemptible. CHAPTER XI.

11 But let them be assured, that, as we are, in word, by letter, when we are absent; so will we be indeed, when we are present. MAY it please God, that you bear with me in my exulting; do bear with me.

12 But we dare not make ourselves of the number; or compare ourselves with some, who commend themselves. They, 2 I am watchful over you with a godlike watchfulness: for I have engaged you for one husband, and must present you, a chaste virgin to the Anointed.

3 But I fear, that, by some means, as the serpent beguiled Eve, by his subtlety, so your minds should be corrupted, and led away from the simplicity of the Anointed. 4 If he, who comes, preaches another Saviour, whom we have

not preached; or you receive another Spirit, which you have not heretofore received, or other good news, which you have not accepted, you might well bear with me;

5 For I suppose, I was not behind the very chief of the commissioners in soundness of doctrine.

6 Although I may be rude in speech, I am not so in knowledge; and we have been thoroughly exhibited among you, in all things.

7 Have I committed an offence, in abasing myself, that you might be exalted—in proclaiming the good news of God, free from charge?

8 I received of other churches, taking wages of them, to do you service.

9 And when I was present with you and lacked, I was not chargeable by any one; for the brothers from Macedonia supplied whatever was lacking to me; and, in all things, I have kept myself from being burdensome to you; and so I will still keep myself.

10 And as sure as the truth of the Anointed is with me, no man, in the region of Achaia, shall hinder me from thus congratulating myself.

11 Why? because I do not love you? God knoweth.

12 What I do, I shall continue to do, that I may remove all occasion of complaint, from those who desire occasion; that, in that, in which they exult, it may be found, that we are equal to them.

13 They are false commissioners, workers of deceit, transform-

ing themselves into the commissioners of the Anointed.

14 And it is no wonder: for Satan himself is sometimes transformed into an angel of light.

15 Therefore, it is not a strange thing, that his ministers should be transformed into the ministers of correctness; but their end will be according to their works.

16 I say again; Let no one think me to be silly; if they do, let them receive me as such, that I may exult a little.

17 I speak that, which I am now about to speak, not as specially from the Sovereign; but as it were idly, in this confidence of exultation.

18 Seeing that many exult, in a worldly point of view, I will exult also.

19 For you tolerate fools cheerfully, when you yourselves are wise.

20 If a man bring you into bondage; if a man devour you; if a man rob you; if a man tyrannize over you; if a man strike you on the face, then you are sufferers.

21 But I speak respecting reproach, when I say that we were weak. However, in whatever it is proper for any to be bold (I speak exultingly) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they descendants of Abraham? so am I.

23 Are they the ministers of the Anointed? (I speak exultingly) I am more; in labors more abundant; in stripes, above measure; in prisons, more frequently; in death often.

24 Five times I received of the Jews thirty nine stripes.

25 Three times I have been beaten with rods. and I have been stoned: Three times I have suffered ship-wreck: A night and a day I have been in the deep:

26 In journeyings often; in dangers by waters; in danger by robbers; in dangers by my own countrymen; in dangers by the heathen; in danger in the city; in danger in the wilderness; in danger in the sea; in danger among false brothers;

27 In weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness.

28 And besides those things, which are from without, there is that, which comes upon me daily,—the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I do not burn?

30 If I must thus exult, I will exult in the things, which relate to the infirmities of my nature.

31 The God and Father of our sovereign Saviour, the Anointed, who is blessed forever, knoweth that I do not lie, in that, which I now relate.

32 When I was in Damascus, the governor under Aretas the king, kept the city with a garrison, desirous to take me.

33 But I was put out of the window, and let down by the wall, in a basket, and thus escaped his hands.

#### CHAPTR XII.

**D**OUBTLESS it is not expedient for me to exult. I will now speak of visions and revela-

tions, from the Sovereign.

2 I knew a man belonging to the company of the Anointed, who, about fourteen years ago, was caught up into the third heavens; whether he was in the body, or out of the body, I cannot tell; God only knoweth.

3 & 4 He was caught up into paradise, and heard words, which it is not lawful for a man to utter.

5 Of such a one, I will exult; but of my sinful self, I will not exult, except with regard to my infirmities.

6 But, though I should desire to exult, and should speak only the truth, I should not be reckoned among silly persons; but I forbear, lest some should think of me, above that which he sees me to be, or which he hears of me.

7 Lest I should be exalted above measure, by the abundance of the revelations, there was inflicted upon me, this thorn in my flesh, this messenger of Satan, for which I am reproached; lest I should be exalted above measure.

8 I prayed to the Sovereign, three times, that it might be removed.

9 But he said to me, My favour is sufficient for you, and my strength is more manifest, when exhibited in weakness. Most cheerfully, therefore, I will bear my infirmities, that the power of the Anointed, may rest upon me.

10 Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, and in distresses, for the Anointed's sake; for, when I am weak, then I am strong, by the Anointed.

11 I am become wanton in exulting; but you have compelled me; for I ought to have been commended by you; as I am not behind the very chief of the commissioners, in any thing; though, of myself, I am nothing.

12 Surely, the proofs of a commissioner were exhibited among you, in patience, in signs, in wonders and mighty deeds:

13 For, in what were you inferior to other churches, except it be, that I was not burdensome to you? Forgive me this wrong.

14 See, the third time, I am prepared to come to you; and I will not be burdensome to you; for I seek, not yours, but you; for the children are not to lay up for their parents, but the parents for the children.

15 I will very cheerfully spend my worldly substance, and my strength for you; although, the more I love you, the less I be loved.

16 Confess it then—that I have not burdened you; or that you, my language is not weak, being crafty, I have taken you by guile.

17 Or did I make a gain of you, by any of those, whom I sent to you?

18 I requested Titus to go, and with him, I sent a brother; did Titus make a gain of you? Did we not conduct in the same spirit? Did we not walk in the same steps?

19 Do you think that we cast too much blame upon you? We say in the presence of God, and the Anointed, that we have done all these things, dearly beloved, for your edification.

20 But I fear, that when I

shall come, I shall find you such as I would not, (to blame,) and that I shall be found to you, such as you would not, (a reprover,) I fear that there will be debates, envyings, wrath, strife, slandering insinuations, boasting, tumult.

21 And that when I come again, my God will humble me, among you; and that I shall have cause to bewail many, who have sinned heretofore, and have not repented of their lasciviousness, and fornication.

## CHAPTER XIII.

BY the testimony of two or three witnesses, every word will be established.

2 I told you before, and now tell you, as if I were present; and I now write to those, who have sinned, and to all others, that if I come again, I will not spare you.

3 Since you seek for proof that the Anointed speaks by me; and this is it, that, towards you, my language is not weak, but is efficient in you.

4 For, though he was crucified through weakness; yet he liveth by the power of God. And we are weak on his account; but we shall live with him, by the power of God toward you.

5 Examine yourselves: See, whether you are in the true confidence. Prove yourselves. Do you not know your own selves? that the Spirit of the Anointed, is in you, unless you are repro- bates?

6 And I believe, that you will know, that we are not reprobates.

7 Now, I pray God, that you do no evil; not that we might ap-



pear to be approved ; but that you might do that, which is honest ; though we should appear to be reprobates.

8 For we can do nothing against the truth, but for the truth.

9 We are glad when we are weak, if you are thereby made strong ; for we desire, that you should be made perfect.

10 I have written these things, while absent, lest, when present, I should use sharpness, according to the power, which the Sovereign has given, for edification, and not for destruction.

11 Finally, brothers, farewell ! Be perfect, be happy, be of one mind, live in peace, and the God of love and peace will attend you.

12 Greet one another, with a kiss in pure affection ;

13 All the saints salute you.

14 May the favour of the sovereign Saviour, the Anointed, and the love of God, and the communion of the Holy Spirit attend you all, Amen, (Verily.)

The second letter to the Corinthians, was written, at Philippi, a city of Macedonia, and sent by Titus and Lucas.

### *The letter of Paul, (a commissioner,) to the Galatians.*

#### CHAPTER I.

**I** PAUL, a commissioner, (commissioned, not on account of man, nor by man, but by the Saviour the Anointed, and God, the Father, who raised the Anointed from the tomb,)

2 And the brothers who are with me, greet the churches of Galatia.

3 May favour be shown you, from God the Father, and from our sovereign Saviour, the Anointed.

4 Who offered himself, on account of our sins, that he might deliver us from the present evil world, according to the desire of God our Father :

5 To whom be praise forever, Amen, (Verily.)

6 I am surprised, that you are so soon turned away from him, who conducted you into the favour of the Anointed, to another system of the good news.

7 It is not indeed entirely another ; but there are some, who

molest you, and would pervert the good news respecting the Anointed.

8 If any person should proclaim to you any other news, than that, which we have heretofore preached to you, although it were we, or an angel, from the heavens, let them be rejected. (9)

10 For is it I, who preach to men, or is it God ? Or should I endeavour to please men ? If I please men, it cannot be, that I am the servant of the Anointed.

11 I assure you, brothers, that the good news, which I have proclaimed, is not from man ;

12 For I did not receive it of man, nor was I taught it except by the revelation of the Saviour, the Anointed.

13 You have heard of my conduct, in time past, with regard to the religion of the Jews ; that I persecuted the church of God, and laid it waste, with extreme rigour.

14 And practiced the religion



of the Jews, beyond many of my equals, in my own nation ; and which we had pursued, should be invalidated.

15 But when it pleased God, who gave me my existence, and was exceedingly zealous for the traditions of my fathers. 3 It was urged, however, that Titus, who was with me, being a Greek, should be compelled to be circumcised ;

16 To reveal his Son to me, that I might proclaim him among the heathen, I did not confer with my own nature ; 4 This was done by false brothers, who came in privately, as spies upon the liberty, which we have in the religion of the Anointed : And that they might bring us into bondage: (But Titus was not compelled to do so ;)

17 Nor did I go to Jerusalem, to those who were commissioners before me ; but I went into Arabia, and returned direct to Damascus : 5 To whom, we would not subject ourselves ; no, not an hour ; that the good news, in its truth, might be continued to you.

18 But after three years, I went to Jerusalem, to see Peter, and abode with him fifteen days ; 6 There were those, who seemed to be something ; but what they were, is immaterial to me ; for God accepts no man on account of his personal appearance.

19 But I saw no other of the commissioners, except James the Sovereign's brother. They, however, added nothing to me, in conference ; but the reverse ; 20 (What I am writing to you is true ; I appeal to God for its correctness.)

21 Afterwards I went into Syria and Cilicia ; 7 But when they saw, that the good news, for the uncircumcision, was committed to me, as the good news for the circumcision, had been to Peter :

22 But was not known personally to the churches of Judea, which belong to the Anointed. 8 For he, who wrought effectually in Peter, with regard to his commission to the circumcision, was mighty in me, with regard to the Gentiles,

23 They had heard only, that he, who formerly persecuted them, now preaches the belief, which he once destroyed. 9 They, (James, Cephas, and John, who seemed to be pillars,) thus perceiving the favour, which

24 And they praised God, on my account. I was bestowed upon me, gave, to me and Barnabas, the right hand of fellowship ; that we should go to the heathen, and they to the circumcision.

## CHAPTER II.

**F**OURTEEN years after, I went again to Jerusalem, with Barnabas and Titus ;

2 And I went, by divine suggestion, and communicated to them the good news, which I proclaimed among the Gentiles ; but privately, and to those, who were conspicuous, lest the course, 10 But they desired, that we should remember the poor, which I was ready to do. 11 Peter, afterwards, came to

Antioch ; but I boldly opposed him, for he was highly censurable ;

12 For, when James and some others were come, he withdrew from the Gentiles, fearing those, who were of the circumcision : But, before, he had eaten with them.

13 And the other Jews disssembled also ; So that Barnabas was carried away by their dissimulation.

14 When I saw that they did not walk uprightly, according to the truth of the good news, I said to Peter, in the presence of them all, if you, being a Jew, live like the Gentiles, and not like the Jews ; why do you compel the Gentiles to live like the Jews ?

15 We, who are Jews by descent, and not Gentiles, who are regardless of our law,

16 Knowing that a person is not justified, by observing the law, but by confidence in the Saviour, the Anointed, have believed in the Saviour, the Anointed, that we might be justified, by confiding in the Anointed, not depending on obedience to the law ; for, by obedience to the law, no person will be justified.

17 But, if we expect to be justified by the Anointed, while we disobey the law, is not the Anointed a promoter of sin ? by no means :

18 For, if I rebuild that, which I destroyed, I am not a transgressor :

19 For I am dead to the law, and by the law, that I may live to God.

20 I am crucified with the Anointed ; yet I live ; but it is

not I, who live, it is the Anointed, who lives in me : And the life, which I now live, in the body, I live by confidence in the Son of God, who loved me, and offered himself for me.

21 I do not frustrate the favour of God : But if we were correct, in view of the law, the Anointed has died in vain.

### CHAPTER III.

O UNWISE Galatians, who has enticed you, that you should not adhere to the truth ?—you, before whose eyes, the Saviour, the Anointed hath been so evidently displayed—crucified among you ?

2 I would inquire, of you, this one thing, Did you receive the Spirit, by obeying the law, or by hearing of the confidence.

3 Are you so unwise, as, having begun in the Spirit, to endeavor to finish by the body ?

4 Have you suffered so many things in vain ? for it is in vain, if you have so conducted.

5 Does he, who administers to you the Spirit, and works miracles among you, do it in obedience to the law, or by the hearing of the confidence ?

6 Even Abraham confided in God, and it was accounted to him for correctness.

7 They, therefore, who confide, are the children of Abraham.

8 And the sacred writings revealing beforehand, that God would justify the heathen

through their confidence, proclaimed the good news to Abraham ; saying, In you, all nations shall be blessed.

9 So that they, who are of the

confidence, are blessed with confiding Abraham.

10 But all, who depend on obedience to the law, are under the curse; for it is written, Cursed is every one, who does not observe all things, which are written in the book of the law, to do them.

11 That no one is justified by the law, in the view of God, is evident; for the just are to live by confiding.

12 The law has no connection with confidence. The person who observes it, is to live by it.

13 The Anointed has redeemed us from the condemnation of the law, having been condemned for us: For it is written, Cursed is every one, who is hanged on a tree.

14 This, he has done, that Abraham's blessing might rest on the Gentiles, by means of the Saviour, the Anointed: And that we might receive the promise of the Spirit, by means of our confidence.

15 Brothers, what I have spoken is in accordance with the views of mankind. In a covenant made by a man, if it be confirmed, no one can annul it, or should add thereto.

16 The promises were made to Abraham and to his Son. God does not say, And to sons, as of many; but as of one, And to your Son, which is the Anointed.

17 And I say too, that the law, which was four hundred and thirty years after, cannot annul the covenant, which was confirmed before of God, by the

Anointed, so as to make the promise of no avail.

18 The inheritance cannot be by the law: for it is by promise; God confirmed it by Abraham, in promise.

19 What purpose, then, is accomplished by the law? It was given on account of wickedness, until the Son should come, to whom the promise was made; and it was arranged by the angels, and put into the hands of a Mediator.

20 Now, a Mediator is not for one only; but God is one.

21 Is the law then opposed to the promises of God? By no means. If there had been a law devised, which could have given life, then there would have been correctness by the law.

22 But the sacred writings have included all under the head of sinners; and the promise, which is by confidence in the Saviour, the Anointed, will be fulfilled to those, who believe.

23 But before the dispensation by confidence came, we were kept under the law, shut up to that dispensation, by confidence, which was afterwards to be revealed.

24 So that the law was our teacher to bring us to the Anointed, that we might be justified by confiding.

25 But after we have confidence, we are no longer under a teacher.

26 For you, all may be children of God, by confidence in the anointed Saviour.

27 And all of you, who have been baptized for the Anointed, have put on the Anointed.

28 So that there is no distinction of Jew and Greek, bond and free, male and female; for you are all one in the anointed Saviour.

29 And if you are the Anointed's, then you are Abraham's children, and heirs according to the promise.

#### CHAPTER IV.

**T**HE heir, as long as he is a minor, does not differ from a servant, although he is lord of all;

2 But is under tutors and governors, until the time appointed by the father.

3 And we, when we were children, were in bondage to the first principles of worldly things;

4 But, when the proper time was come, God sent forth his Son, born of a woman, and placed under the law,

5 To redeem us, who were under the law, that we might receive adoption as sons.

6 And now, that you are sons God hath sent forth the Spirit of his Son into your heart, which says Abba, (father.)

7 You are, then, no more servants, but sons; and if sons, then heirs of God, by means of the Anointed.

8 When you did not know God, you did indeed serve those, which have not the nature of Gods.

9 But now, after you have known God, or rather are known of God, ought you to return to those weak and despicable first principles, to which you desire again to be in bondage?

10 You observe certain days and months and times and years.

11 I am afraid that I have bestowed upon you labor, in vain.

12 Brothers, I entreat you, be as I am (untrammelled by such things;) for I am as you are, (still in the body and encompassed with infirmities.) But you have not slighted me at all.

13 You are sensible, that with much infirmity of body, I proclaimed the good news to you, at the first;

14 But you did not despise or reject me, on account of my trials, by infirmity of body; you received me as a messenger of God; even as the anointed Saviour.

15 Where is the blessedness, which you then spoke of? And I will attest for you, that, if it had been practicable, you would have taken out your own eyes, and would have given them to me.

16 Have I become your enemy because I tell you the truth?

17 Enemies may inspire you with zeal; but not of a good kind; for they would even exclude you, that you might be profitable to them.

18 It is indeed good to be zealous, in a good thing; not only when I am present with you; but at all times.

19 My little children, for whom I labor, until you shall come to the stature of the Anointed.

20 I desire to be present with you, and to change my language; for I am in doubt respecting you.

21 Do you not hear the law? you, who desire to be under the law?

22 It is written, that Abra-

ham had two sons; one by a ser-again enslaved by the yoke of  
vant maid, the other by a free bondage.  
woman.

23 He, who was of the ser- you become circumcised, the An-  
vant woman, was born in a ointed will not profit you.  
worldly manner; but he, who

was of the free woman, was by 3 And I would say to every  
man, who becomes circumcised,  
promise. that he is bound to keep the

24 This is an allegory; for whole law.

these two sons represent two 4 The Anointed is of no bene-  
covenants; the one from Mount fit to those of you, who are justi-  
Sinai, which leads to bondage, is fied by the law; you have left  
represented by Hagar, the ser- the plan of salvation, by favor.

vant maid: 5 But we, by the Spirit, wait  
in hope of correctness by confi-  
dence.

25 For Agar is Mount Sinai. 6 For, in the economy of the  
in Arabia, and corresponds with Saviour, the Anointed, circum-  
Jerusalem; which is now in cision avails nothing, nor does  
bondage with her children. uncircumcision, avail any thing;

26 But the Jerusalem, which but that confidence, which ope-  
is above, is free, which is the rates by love.

27 And it is written; Rejoice, 7 You ran well, who hindered  
you barren, who do not bear; you from obeying the truth.

break forth and sing, you, who 8 Such influence does not pro-  
do not conceive; for the desolate ceed from him, who calleth you.

has many more children than she, 9 A little leaven expands the  
who has a husband. whole mass.

28 We brothers, as Isaac was 10 I have confidence in you,  
are the children of promise. that, through the assistance of  
the Sovereign, your minds will  
not be perverted: But he, who

means of the Spirit, so it is troubles you, will receive his  
condemnation, whoever he may  
be.

29 But, as then, he, who was 11 Brothers, if I preach cir-  
born in a worldly manner, per- cumcision, why am I persecuted?  
secuted him, who was born by The offence of the cross would,  
means of the Spirit, so it is then, have ceased.

30 But what say the sacred 12 I wish that they, who  
writings? Cast out the servant trouble you, were even expel-  
woman and her son; for the son led.  
of the servant woman shall not  
be heir, with the son of the free  
woman.

31 Brothers, we are not the 13 Brothers, you have been  
children of the servant woman, called to liberty, but do not use  
but of the free. liberty for sensual purposes. In  
love assist one another.

## CHAPTER V.

STAND firm in the liberty, 14 All the law is fulfilled in  
with which the Anointed love  
has made you free. and be not

this one sentiment, Love your neighbor as yourself.

15 But if you bite and devour one another, you will be consumed by one another.

16 Only walk with the Spirit, and you will not cultivate the sensual desires.

17 For the body has desires which are against the Spirit; and the Spirit those, which are against the body: And these are contrary, the one to the other; so that you cannot do as you would wish.

18 If you are led by the Spirit, you are not under the law.

19 The works of the body are these: Adultery, fornication, impurity, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies,

21 Envyings, revelings, drunkenness, murders, &c., respecting which, I have told you before. and now tell you, that they, who do such things, will not inherit the kingdom of God.

22 But the fruits of the Spirit are these; love, joy, peace, forbearance, gentleness, goodness, confidence,

23 Meekness and temperance: and the law is not against these.

24 And they, who are the Anointed's have crucified the body; and its affections and desires.

25 If we live by the Spirit, let us conduct according to the Spirit.

26 Let us not be desirous of vain splendor; provoking one another, and envying one another.

#### CHAPTER VI.

**B**ROTHERS, if a person be overtaken by a fault; do you,

who are spiritual, restore them in the spirit of meekness; reflecting that you yourselves are liable to be tempted.

2 Bear one another's burdens, and so fulfill the law of the Anointed.

3 If persons think themselves to be something, when they are nothing, they deceive themselves.

4 Let every one prove their own deeds; then they will have joy in themselves without others.

5 For every one should bear their own burdens.

6 Let those, who are taught by preaching, communicate to those, who teach, all good things

7 Do not deceive yourselves, God is not deceived. What a person sows, that he will reap.

8 He, who sows for his body, shall, of his body, reap corruption; but he, who sows to the Spirit, shall, of the Spirit, reap everlasting life.

9 And let us not be weary, in well doing; for in due time, we shall reap, if we do not faint.

10 When we have opportunity, therefore, let us do good to all mankind; but especially to those, who are of the family of the faithful.

11 You see how long a letter I have written to you, with my own hand.

12 They, who wish to make a fair show in worldly affairs, would compel you to be circumcised, lest they should be persecuted on account of the cross of the Anointed.

13 For they themselves, who are circumcised do not observe the law, but wish to have you

circumcised, that they may exult in your compliance.

14 But I will not exult except in the cross of our Sovereign, the Anointed; by whom the world is crucified to me, and I to the world.

15 In the religion of the anointed Saviour, neither circumcision nor uncircumcision avails any thing; there must be a new creation.

16 May peace attend all those, who live according to this rule; and mercy upon the Israel of God.

17 Hereafter, let no one trouble me; for I carry in my body, the wounds of the sovereign Saviour.

18 Brothers, may the favor of our sovereign Saviour, the Anointed, attend your spirit.

Written at Rome, for the Galatians.

### *The letter of Paul (a commissioner) to the Ephesians.*

#### CHAPTER I.

**P**AUL, by the appointment of God, a commissioner of the Saviour, the Anointed, to the saints, who are at Ephesus, and to the faithful, in the service of the anointed Saviour.

2 May favor attend you, and peace, from God our Father, and from our sovereign Saviour, the Anointed.

3 Blessed be God, the father of our sovereign Saviour, the Anointed, who hath blessed us with all spiritual blessings, and in heavenly places, by the Anointed;

4 And hath chosen us by him, before the founding of the world; that we should be holy, and blameless in love, in his presence;

5 Having predestined us to be adopted, for himself, as children, by the Saviour, the Anointed, according to his good pleasure;

6 To the praise and honor of his favor, by which he has made us acceptable, by means of the Beloved;

7 By whose blood, we have redemption, and forgiveness of

sins, according to the riches of his favor,

8 In which, he has been abundant to us, as to wisdom and prudence,

9 Having revealed to us his mysterious will, which he hath purposed in himself, according to his good pleasure:

10 That in a dispensation, at a proper time, he would collect all things, which are in the heavens, and which are on earth, into the dominion of the Anointed;

11 In which, we have obtained an inheritance, being predestined, according to the design of him, who doeth all things, according to his own will;

12 That we, who first trusted in the Anointed, might be to his praise and honor;

13 In whom you also trusted, after you had heard the true preaching;—the good news of your salvation: And by whom also, after you believed, you were sealed, with the Holy Spirit of promise;

14 Which is the pledge of our inheritance, until the redemption of the purchased possession; and is the glory of his excellency.

15 Therefore, since I heard of your confidence in the sovereign Saviour, and love to the saints

16 I give thanks for you without ceasing,, mentioning you in my prayers,

17 That the God of our sovereign Saviour, the Anointed, the Father of brilliancy, would give to you a spirit of wisdom, and a revelation of the knowledge of him;

18 That the eyes of your understanding might be enlightened; and that you might know what the hope, to which he has called you, is; and what the riches and splendor of his inheritance for the saints are:

19 And what the exceeding greatness of his power to us, who have believed respecting the operations of his almighty hand;

20 Which he wrought upon the Anointed; when he raised him from among the dead, and set him at his own right hand, in the heavenly world,

21 Far above all principalities, and powers and might and dominion, and every name, that is spoken, either in this world, or in that, which is to come,

22 And put all things under his feet; and made him head over all the church,

23 Which is his body,—the completion of him, who is in all, and filleth all.

## CHAPTER II.

**YOU** were dead in transgressions and sins;

2 And, in time past conducted according to the custom of this world; in obedience to the prince of the power of the air; that

spirit, which now operates upon disobedient children.

3 With whom, we have all been conversant in time passed, accomplishing the desires of the body and of the mind; and were, by nature, children exposed to anger, like others.

4 But God, who is rich, in mercy, according to his great love, with which he has loved us,

5 Even when we were dead in sin, hath brought us to life, together with the Anointed, (for we are saved by favor,)

6 And hath raised us up together, and hath seated us together, in heavenly places, in the dominion of the Anointed,

7 That he might show, to the ages to come, the exceeding riches of his favor, and his kindness to us, by the means of the anointed Saviour:

8 For it is by favor you are saved, by means of confidence; and that is not of yourselves, it is the gift of God.

9 It is not on account of our deeds, lest we should boast,

10 For we are his workmanship, created, in the system of the anointed Saviour, to good deeds; and which God hath before ordained, that we should do.

11 Therefore, remember, (you, who have been Gentiles, and are called uncircumcision, by those, who have the circumcision, made by hands, in the flesh,)

12 That, at that time, you were without the Anointed, aliens as to the nation of Israel, and strangers to the covenants of promise, having no hope and without God in the world;



13 But, that now, in the dispensation of the anointed Saviour; you, who formerly, were far off, are brought nigh, by the blood of the Anointed:

14 For he is the source of our peace; he hath made both one; and hath broken down the partition wall between us;

15 And hath abolished, in his human nature, the enmity,—the code of commandments and ordinances; to constitute, in himself, of two, one new man; and so to make peace;

16 And to reconcile both to God, in one body, by the cross, having slain the enmity by it:

17 And he came and proclaimed peace, to you, who were far off, and to those, who were nigh:

18 For, by means of him, we both have access, by one Spirit to the Father.

19 Therefore, we are no longer strangers and foreigners, but fellow citizens with the saints, and of the family of God.

20 And are built upon the commissioners and preachers; the Saviour, himself, being the stone of the chief corner;

21 Into whom, suitably framed; all the building, increases to a holy temple, with the Sovereign.

22 Into whom you also, are built, to be a dwelling for God, and his Spirit.

### CHAPTER III.

IT is for this purpose, that I, Paul, am a prisoner among the Gentiles, on account of the Saviour the Anointed.

2 And perhaps you have heard of the presentation of the favour of God, which has been given to

me, for your benefit;

3 That, by revelation he communicated to me the mystery; as I have written before in a few words;

4 By which, when you read them, you will receive the knowledge, which I have of the mystery, respecting the Anointed;

5 Which, in former ages, has not been made known to mankind; but is now revealed, to the holy commissioners and preachers, by the Spirit;

6 That the Gentiles are to be fellow heirs; and of the same body; and recipients of the promise, by the Anointed, according to the good news;

7 Of which I was constituted a minister, according to the favour of God, which was shown to me, by the effectual operation of his power.

8 To me, who am the least of all saints, this favour is shown, to preach, among the Gentiles, the boundless riches of the Anointed:

9 And to show, to all mankind, this fellowship in the mystery, which, from the beginning of the world, has been hid with God, who created all things, by the Saviour, the Anointed:

10 To the intent, that the various wisdom of God, might be made known, by the church, in consecrated places; to principalities and powers;

11 According to the eternal purpose, which he had, respecting the anointed Saviour, our Sovereign.

12 By whom we have boldness, and approach with confidence, through our belief of him.

13 Therefore, I hope that you spirit; and are called to one will not faint, on account of my hope.  
sufferings for you, in that, which constitutes your glory.

14 On your behalf, I bend my knees, to the Father of our sovereign-Saviour, the Anointed;  
5 There is one Sovereign, one belief, and one baptism;

15 After whom, the whole family, in the heavens and earth are named,  
6 One God, the Father of us all, who is above all, through all, and in all.

16 That he would, according to the splendour of his riches, strengthen you with power, by his Spirit, in your soul;  
7 To every one of us, there is given favour, proportionate to the gift—the Anointed.

17 That the Anointed, may dwell in your heart, by confidence; and that being founded and rooted in love,  
8 And it is said, When he ascended on high, he led slavery captive, and gave gifts to mankind.

18 You may be able to comprehend with all the saints, the length, the breadth, the height and depth;  
9 Now, if he ascended, it must be, that he, first, descended to the lower regions—the earth.

19 And have experience of the love of the Anointed, which surpasses knowledge, and be filled with all the fulness of God.  
10 And he, who descended, is the same, who ascended, far above all the heavens, that he might fill all things.

20 Now, to him, who is able to do abundantly, above all that we ask or think, according to the power, which operates in us;  
11 And he gave commissioners, and preachers, and missionaries; and pastors and teachers;

21 Be honour, in the church, by means of the anointed Saviour, throughout all ages, as in the world without end, (Amen.) Verily.  
12 For perfecting the saints; for the work of ministering; and for building the church of the Anointed:

CHAPTER IV.  
I, THE prisoner of the Sovereign, entreat you to walk worthily, of the avocation, to which you have been called,  
13 So that we all may come, by oneness of confidence, and by knowing the Son of God to be perfect—to the measure and stature of the Anointed, made perfect;

2 With humility, meekness, patient suffering and forbearance, and in love to one another,  
14 That we may not, hereafter, be children, tossed about, and carried away, by every doctrine, as by the winds; and by the skill and craftiness of mankind, with which they lie in ambush, and deceive;

3 Endeavouring to preserve the unity of the Spirit, by the bond of peace,  
15 But speaking in truth, and in love, we may grow up, in all things, to the Anointed, who is our head.

4 We have one body and one body, properly joined, and bound

by the joints, according to the operation and measure of every limb, increases, to the building up of itself in love.

17 And now I call on you to affirm, before the Sovereign, that hereafter, you will not live as other Gentiles do,—in the vanity of their minds,

18 Having their understanding darkened; alienated from God, by their ignorance, and blindness of mind:

19 And, being past feeling, have given themselves up to lasciviousness, and to every impurity.

20 You have not so learned the Anointed,

21 If you have heard him, or been taught the truth, according to the economy of the Anointed;

22 Which is, that you lay aside the former conversation, and the old nature, which is corrupted by deceitful desires;

23 And be renewed in the temper of your mind;

24 And take the new nature; which is created like God, in correctness, and in true purity.

25 Lay aside insincerity; and let every one speak the truth to their neighbours; for we are members of one another.

26 When angry, sin not, and do not let the sun go down upon your resentment;

27 Nor yield to the devil.

28 Let him, who hath stolen, steal no more; but let him labour with his hands, that, which is good; that he may have something to give to those, who are in want.

29 Let no corrupt conversation proceed from your mouth;

but that, which is good and edifying; and, which will be a favour to the hearers.

30 Do not grieve the Holy Spirit of God, by which you are to be sealed for redemption.

31 Let all evil speaking, and clamour, and anger, and bitterness, and wrath, and malice be laid aside.

32 And be kind to one another, tender hearted, forgiving one another, as God, for the Anointed's sake, has forgiven you.

## CHAPTER V.

**B**E followers of God, like dear children;

2 And live in love; for the Anointed hath loved us, and hath offered himself, a sacrifice to God for us—a sweet flavour;

3 But, as is becoming for saints, let not covetousness or impurity, or fornication, be even named among you;

4 Nor jesting, nor foolish talking, nor filthiness; but be occupied in religious duties:

5 For you are sensible, that no caterer, or impure person, or man of covetousness, which is idolatry, has any inheritance in the dominion of the Anointed, and of God.

6 Let no one deceive you by vain words; be assured that it is on account of these things, that God is angry with a wicked world.

7 Be not partakers with them.

8 You were formerly in darkness; but now you are in the light of the Sovereign; live like children of light,

10 Ascertaining what is acceptable;

9 For the products of the Spirit

it, are goodness, and correctness and truth. he is the Saviour of that community ;

11 Therefore, have no connexion with the unproductive deeds of darkness ; but reprove them. 24 Therefore, as the church is subject to the Anointed ; so let the wives be subject to their husbands in every thing.

12 For one is ashamed to speak of the things which are done by them in secret. 25 Husbands, love your wives, as the Anointed loved the church, and gave himself for it,

13 But things which are re- 26 That he might sanctify and proved, are brought to the light ; and whatever makes manifest is light. 27 And that he might present

14 Accordingly it is said : it to himself, a splendid church, Awake, you, who sleep, and arise from among the dead, and the Anointed will give you light. without spot or wrinkle, or any such thing ; and that it should be holy and without blemish.

15 See that you live circum- 28 So ought men to love their spectsly, not like those, who are wives as their own bodies. He simple, but like the wise, who loves his wife, loves himself.

16 Redeeming the time from 29 And no man can hate his the passing period ; for its days own body ; but nourishes and are evil. cherishes it ; as the Sovereign

17 Therefore, be not simple ; does the church. 30 We are members of his but understand the will of the body ;—of his flesh, and of his Sovereign. bones.

18 Be not drunk with wine ; 31 For these reasons, a man for that is excess ; but be filled with the Spirit ; shall leave his father and moth-

19 Conversing with your- 32 This is a great mystery ; selves, in psalms and hymns, and they two will be one body. but my business is to speak of the spiritual songs ; singing and making melody in your heart, for the Sovereign. Anointed and the church.

20 Giving thanks, at all 33 Notwithstanding, I will add : times, and for all things, to God, Let every one of you, love his the Father, on the reputation of wife as himself ; and let the wife our sovereign Saviour, the Anointed : see that she reverence her husband.

21 Submitting yourself to one another, in the fear of God.

22 Wives, submit yourselves to your husbands, as to the Sovereign :

23 For the husband is the head of the wife, as the Anointed is the head of the church ; and

## CHAPTER VI.

**C**HILDREN, obey your parents in accordance with the will of the Sovereign, for this is right.

2 Honour your Father and mother,

3 That it may be well with

you ; and that you may live long on the earth. This is the first commandment with promise.

4 And fathers, do not provoke your children to anger ; but educate them in the school, and according to the discipline of the Sovereign ;

5 Servants be obedient to those, who are your masters, in a worldly point of view, with fear and awe, in the sincerity of your heart, as unto the Anointed,

6 Not with service that must be watched ; like men pleasers ; but like the servants of the Anointed ; doing the will of God, with the heart ;

7 Doing service with a willing mind, as to the Sovereign, and not to men.

8 Reflecting, that whatever good thing a person does will be rewarded by the Sovereign, whether they are bound or free.

9 And, masters, conduct in a similar manner towards them ; forbearing to threaten ; knowing that you have a master in the heavens ; and there is no partiality to persons with him.

10 Finally, my brothers, be strong in the things of the Sovereign, with the power of his strength.

11 Put on the whole armour of God, that you may be able to withstand the wiles of the devil.

12 For we do not wrestle with flesh and blood ; but with principalities and powers, who rule this world in darkness—with wicked spirits in high stations.

13 Therefore, take the whole armour of God, that you may be

able to withstand in the evil day, and having done all, stand.

14 Stand, having your loins girded with truth ; and having on the breast-plate—correctness ;

15 And your feet shod with the good news of peace :

16 Above all, take the shield,—confidence ; with which you will be able to quench all the fiery darts of the wicked.

17 And take the helmet,—salvation, and the sword of the Spirit, which is the declaration of God.

18 Praying always, with all kinds of prayer and supplication, by the Spirit ; attending thereto, with all perseverance ; supplicating for all saints ;

19 And for me in particular, that speech may be given to me ; and that I may open my mouth boldly, to make known the mystery of the good news.

20 (For doing which I am an ambassador in chains.) And that therein I may speak boldly, as I owe to speak.

21 As to my affairs, and the state of my health, Tychicus, a beloved brother, and faithful minister of the Sovereign, will make known to you all things ;

22 Whom I have sent to you, for that purpose ; and that he might comfort your heart.

23 Peace and love to the brothers, and confidence in God, the Father, and in our sovereign Saviour, the Anointed.

24 Favour attend all those, who love our sovereign Saviour, in sincerity. (Amen.) Verily.

Written at Rome, for the Ephesians, and sent by Tychicus.

*The letter of Paul (a commissioner) to the Philippians.*

CHAPTER I

**P**AUL, and Timothens, servants of the Saviour, the Anointed, to the saints of the Anointed Saviour, who are at Philippi, and to the clergymen and deacons:

2 May favor and peace attend you, from God our father, and from the sovereign Saviour, the Anointed.

3 I thank my God whenever I think of you,

4 And in every prayer of mine (in all which, I make request for you with joy;)

5 For your fellowship in the good news, from the first until now;

6 Being confident, that he, who hath begun a good work in you, will continue it, until the coming of our Saviour, the Anointed.

7 And it becomes me to think this of you, because I have you in my heart; And both in my chains, and in the defence and confirmation of the good news, you are partakers of the favor, which is conferred upon me.

8 And God is my proof, how much I long for you; and that it is with the affection of the Saviour, the Anointed.

9 And I pray, that your love and knowledge and prudence may be increased more and more;

10 That you may approve the things, which are excellent; and that you may be sincere and without offence, until the coming of the Anointed;

11 Being filled with the fruits of that correctness, which is by the Saviour, the Anointed; to the honor and praise of God.

12 I wish you to know, brothers, that, what I have suffered, has rather promoted the progress of the good news:

13 For my chains, on account of the Anointed, are known in all the palace, and every where else.

14 And many of the brothers, in the church of the Anointed, becoming confident, by my chains, are much more bold; and speak the message without fear.

15 Some indeed proclaim the Anointed, from envy and strife; but some from good will.

16 The one proclaim the Anointed, for contention, not sincerely, intending to add affliction to my chains.

17 But the other from love, sensible that I am set to defend the good news.

18 But in whatever way the Anointed is proclaimed; whether in pretence or in truth, I rejoice in it, and will rejoice.

19 For I know that this, by your prayer, and a supply of the Spirit of the Saviour, the Anointed, will promote my safety,

20 According to my earnest desire and hope; that I may not be discouraged in anything; but with boldness, as formerly, so now also, the Anointed may be magnified by my body, whether it shall be by life or by death.

21 For, for me to live, is to enjoy myself in the Anointed, and to die is gain.

22 If I live in the body, such life is the fruit of my labor; yet I do not know which I should choose.

23 I am in a strait between the two; I have a desire to de-

part and to be with the Anointed, which is far the best : others to be better than themselves.

24 But for me to remain in the body is more necessary for you : 4 Let no one regard his own things exclusively, but also the things of others.

25 And having this belief, I am confident that I shall remain with you, for the promotion of your joy and confidence ; 5 Let that mind be in you, which was in the anointed Saviour ;

26 And that your rejoicing in the Anointed, through me, will be more abundant, by my coming to you again. 6 Who was in the form of God, and thought it no derogation, to claim equality with God ;

27 But let your conversation be suitable to the good news respecting the Anointed, that whether I come to see you, or remain absent from you, I may hear of your affairs ; and that you stand firm in one spirit ; and with one mind, are striving together to promote confidence in the good news. 7 Yet made himself of no reputation ; assumed the station of a servant, and likeness of men :

28 In nothing terrified by your opposers ; which will be to them an evident token of destruction ; but to you of salvation, and that of God : 8 And being in the form of a man, he humbled himself, and was obedient, even to death ; and to death on the cross.

29 For it is your lot, in the cause of the Anointed ; not only to believe respecting him ; but to suffer for his sake : 9 Therefore God has exalted him, very high ; and given him a name, which is above every name :

30 And to have the same conflict, which you saw me have, and which you now hear that I have. 10 And required that, at the name of the Anointed, every knee, in the heavens, in the earth, and under the earth, should bend :

31 And to have the same conflict, which you saw me have, and which you now hear that I have. 11 And that every tongue should confess, that the Saviour, the Anointed, is the Sovereign, to the honor of God, the Father.

32 And to have the same conflict, which you saw me have, and which you now hear that I have. 12 My beloved, you have always obeyed, not only in my presence ; but more particularly now, in my absence ; but accomplish your own safety with fear and trembling.

33 And to have the same conflict, which you saw me have, and which you now hear that I have. 13 God worketh with you to wish, and to perform his good pleasure.

34 And to have the same conflict, which you saw me have, and which you now hear that I have. 14 Do all things without murmuring and disputing.

35 And to have the same conflict, which you saw me have, and which you now hear that I have. 15 Be blameless and harmless ; the children of God, irreproachable, in the midst of an erring and perverse people ; among

## CHAPTER II.

**I**F there is any consolation from the Anointed ; any comfort in love, and fellowship in the Spirit ; or any affections and mercies.

2 Complete my joy, and be of the same mind with me ; having the same love : and be agreed and united in your views.

3 Let nothing be done in strife or vain splendor ; but with humility of mind, let each estimate

whom you shine, for lights to the world ;

16 Setting forth the words of life ; that I may rejoice, at the coming of the Anointed, in not having run in vain, or labored in vain.

17 Yes, if I am to be offered up, as a sacrifice, to promote your confidence, I am glad, and rejoice with you all ;

18 And I would have you to be glad, and to rejoice with me.

19 I expect, the sovereign Saviour willing, to send Timotheus to you soon, that I may be comforted, by being made acquainted with your condition.

20 For I have no one with me like him—so anxious about your circumstances ;

21 For all promote their own things ; and not those of the Saviour, the Anointed.

22 And you have proof of him, that, like a son, with the father, he has served with me, in the good news.

23 Therefore, I hope to send him ; as soon as I can ascertain how it will go with regard to me ;

24 And expect, the Sovereign willing, to come myself shortly.

25 And I have thought it expedient, to send to you, Epaphroditus, my brother, and companion, in labor, and fellow soldier, who has ministered to my wants, and is now your messenger :

26 For he longed for you all, and was full of heaviness, because he had learned, that you had heard, that he had been sick.

27 He was indeed sick, and nigh to death : but God had

mercy on him ; and on me also, lest I should have sorrow upon sorrow.

28 I was the more anxious, therefore, to send him, that when you see him again, you may rejoice, and that I may be less sorrowful.

29 Receive him, therefore, as the Sovereign's, with gladness, and respect him.

30 Because, in the work of the Anointed, he was nigh to death, not regarding his life, to supply your want of service to me.

### CHAPTER III.

MY brothers, rejoice in the Sovereign. If I should write the same things to you, which I have written before, it would not be unpleasant to me ; and for you it would be safe.

2 Beware of dogs, beware of evil doers, beware of the circumcision—those, who have no law ;

3 For we are the circumcision, who worship God—a Spirit, and rejoice in the anointed Saviour ; but have no confidence in our body.

4 But I, if any one, might confide in my person. If any one thinks that they may trust in their person ; I have more reason so to do ;—

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews ; respecting the law—a Pharisee ;

6 Respecting zeal—persecuting the church ; respecting the correctness, which is by the law,—blameless :

7 But, those things, which



seemed gain to me, I account loss for the Anointed :

8 And I account all things loss, when, in competition with the knowledge of the anointed Saviour, my Sovereign; for whom, I have incurred the loss of all things, and account them loathsome, that I may win the Anointed ;

9 And be found in him, not trusting in my own correctness, according to the law ; but in my confidence in the Anointed ;—the correctness which is of God by confidence :

10 And may have a knowledge of him, and of the power of his resurrection, and the participation of his sufferings; and be conformed to him, in his death,

11 That I may attain to the resurrection of the worthy dead :

12 For I have not already attained, nor am I already perfect ; but I am following after it, that I may lay hold of that (perfection,) for which I am taken by the anointed Saviour.

13 Brothers, I do not consider myself to have attained to it ; but one thing I do ; forgetting the things, which are passed, and reaching for those, which are before,

14 I press toward the mark, for the prize—the high vocation of God, by the anointed Saviour.

15 And let such as may be perfect, do the same ; but if, in any thing, you be otherwise disposed, God will, even in that, show you its impropriety.

16 But, to whatever we may have attained, let us conduct ac-

cording to the same rule, and attend to the same things.

17 Brothers, be followers of me ; and notice those, who conduct as we have set you the example.

18 For there are many, who are apparently in the way, of whom I have told you often, and now tell you, even weeping, that they are enemies to the cross of the Anointed,

19 Whose end is destruction, whose appetite is their god, and whose splendor is their shame, who love earthly things.

20 But, our conversation is respecting the heavens ; from whence, we are expecting the sovereign Saviour, the Anointed,

21 Who will change our frail body ; and make it like his own splendid body, by that power, by which he is able to subdue all things to himself.

#### CHAPTER IV.

**M**Y brothers, dearly beloved and wished for, my joy and crown, stand firm by the Sovereign.

2 I entreat Euodias and Syntyche to be of the same mind with respect to the Sovereign.

3 I entreat you, true yoke fellow, to help those women, who labored with me in the good news, and Clement also, and the other fellow laborers, whose names are in the book of life.

4 Rejoice in the things of God ; I say, rejoice.

5 Let your moderation be apparent to all ; The Sovereign is near you.

6 Be not anxious respecting any thing ; but for every thing, make your requests to God, by

prayer and supplications and you that, from the beginning of my journey with the good news;

7 And the peace of God, by the anointed Saviour, which exceeds all comprehension, will occupy your mind and heart.

8 Finally, brothers, whatever is true, honorable, just, pure, lovely, and reputable; whatever is thought virtuous and commendable;

9 That which you have heard and learned, and received, and seen of me, do; and the God of peace will be with you.

10 I rejoice much, as a servant of the Sovereign, that, at last, your care for me is renewed. You have been always careful of me, but you lacked opportunity.

11 I do not speak of want; for I have learned to be content, in whatever condition I may be.

12 I know what it is to be abased, and what it is to be exalted. Every where, and in all things, I am instructed, to be full and to be hungry, to abound and to be in need.

13 I can do all things by the Anointed, who strengtheneth me.

14 But you have done well to administer to me in my afflictions.

15 Philipians, I will say to

you that, from the beginning of my journey with the good news; after I left Macedonia, no church communicated with me, as to interchange of gifts, but yours.

16 Even, in Thessalonica, you ministered repeatedly to my necessities.

17 Not that I have pride in receiving a gift; but I desire, that fruit may abound to your account.

18 But I have now, sufficient, and abound. I am full, having received of Epaphroditus the things, which were sent from you; an odour, of a sweet flavor; a sacrifice, well pleasing to God.

19 And my God will supply all your need, by the anointed Saviour, according to the richness of his splendor.

20 Now unto God, our Father, be praise for ever. (Amen.)

Verily. 21 Salute every saint of the anointed Saviour. The brothers, who are with me greet you.

22 All the saints salute you, including those of Cesar's family.

23 May the favor of our sovereign Saviour, the Anointed, attend you all. (Amen.)

Written at Rome, for the Philipians, and sent by Epaphrodi-

### *The letter of Paul, (a commissioner,) to the Colossians.*

#### CHAPTER I.

**PAUL**, by the will of God, a commissioner of the Saviour, the Anointed, and Timothy our brother,

2 To the faithful brothers, and to all the saints, who are at Colosse; may favour and peace, at-

tend you, from God, our Father, and the sovereign Saviour, the Anointed.

3 We give thanks to God, the Father of our sovereign Saviour, the Anointed, praying often for you,

4 Since we heard of your con-

fidence in the anointed Saviour, and of your love to all the saints.

5 For your hope, which has its foundation in the heavens; of which foundation, you had heard before, in the true proclamation, of the good news;

6 Which has come to you, as it has to all the world; and produces fruit therein; as it does also in you, since you heard it, and have experienced the favour of God in truth;

7 And which you learned of Epaphroditus, our dear fellow servant, who is a faithful minister of the Anointed to you;

8 And, who made known to us, your love of spiritual things.

9 And we, since we heard of it, do not cease to pray for you, and to desire that you may receive a full knowledge of his will, and great wisdom, and spiritual understanding;

10 That you might live worthily of the Sovereign, and in a pleasing manner; being fruitful in every good work, and increasing in the knowledge of God,

11 Strengthened with might, by his glorious power, to patience, and suffering with joyfulness.

12 Giving thanks to the Father, who hath made us worthy to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the powers of darkness, and hath transported us into the dominion of his dear Son:

14 In whom, and by whose blood, we have redemption, and the forgiveness of sins.

15 Who is the likeness of the invisible God, and the first born among all creatures;

16 And by him were all things created, which are in the heavens, and which are in the earth, visible, and invisible—thrones, dominions, principalities, and powers;: all things were created by him, and for him:

17 And he is before all things, and by him all things exist:

18 And he is the head of the church, his body; and is the beginning, the first-born from among the dead; that, in all things he might have the pre-eminence:

19 And it pleased the Father, that in him, there should be a complete fulness;

20 And (having made peace by his blood, on the cross,) to reconcile all to himself, whether things in the heavens, or things on earth.

21 And you, who were formerly alienated, and enemies in your heart; engaged in wicked works, he hath reconciled,

22 Through the death of his body; and will present you holy and blameless, and unreprouvable in his view;

23 If you continue in your confidence; firm and settled; and are not driven away from your hope, derived from the good news, which you have heard; and which was proclaimed for every creature under the heavens; and of which I, Paul, am constituted a minister;

24 And now rejoice in my sufferings for you, and supply in my body, that which was lacking, in the afflictions of the Anoin-

ted, for the church's sake, which is his body ;

25 Of which, I am constituted a minister, according to the dispensation of God ; which service is given to me, that I might deliver his message ;—

26 The mystery, which has been kept secret for ages ; and from many generations ; but is now revealed to his saints ;

27 To whom, God would wish to make known the riches and splendour of that mystery, now among the Gentiles ; which is the Anointed ; for you also the hope of salvation :

28 Whom we preach, warning every one, and teaching every one, in all wisdom ; that we may present every one perfect, in all things pertaining to the anointed Saviour ;

29 For which I labour ; striving according to his exertions, which operate in me with power.

#### CHAPTER II.

**A**ND I wish, that you knew what great conflict I have for you, and for those of Laodicea, and for those who have not seen me face to face,

2 That your hearts might be comforted, and joined together in love ; and rich in understanding, and assurance, to the acknowledgement of the mystery respecting God,—the Father, and the Anointed ;

3 In whom, all the treasures of wisdom and of knowledge are comprised.

4 Let no one beguile you with enticing words.

5 Although I am absent, as to my body ; yet I am present in my spirit, and rejoice to see your

order, and the firmness of your confidence in the Anointed.

6 Go on ; as you have received the anointed Saviour, so conduct, with regard to him ;

7 Founded on him, built up in him, and firm in your confidence, as you have been taught ; full of gratitude for it.

8 Be careful, that no one pervert you, by false philosophy, and vain conceits ; inducing you to follow the traditions of mankind, and the principles of the world, rather than the doctrine of the Anointed.

9 In him, there exists all the perfections of the united God, in a bodily form :

10 And, when in him, you are complete. He is the head of all principalities and powers :

11 And by his circumcision, you are circumcised—by a spiritual circumcision, which consists in removing the sins from the body.

12 By his baptism, you are buried ; by his resurrection you are raised ;—by confidence in the work of God ; who raised him from among the dead :

13 And he has brought you to life with him, although you were dead in your sins, and uncircumcised ; having forgiven you all your transgressions ;

14 Erasing the written ordinances, which were against us ; and nailing the record of our release to his cross :

15 And having subdued principalities and powers, he made an open display, triumphing over them by it.

16 Let no one, therefore, condemn you, as to meat or drink ; or

with respect to a holy-day, a new moon, or a sabbath, our life shall appear, then will you appear in glory with him.

17 Which are only a shadow of things to come; but the Anointed is the substance. 5 Mortify, therefore, your earthly passions—evil desires, inordinate affections; covetousness, (which is idolatry;) uncleanness, and fornication:

18 Let no man deprive you of your reward, by imposing upon you an unnecessary humility, or the worshipping of angels; intruding into those things, which they do not understand, and elated by a worldly mind; 6 On account of which things, the anger of God falls upon disobedient people.

19 And who do not set up the Head, to which all the body is fastened, by joints, and cords, and having nourishment administered, increases by the culture of God. 7 You were formerly conversant with such earthly passions:

20 If you are, with the Anointed, dead to the principles of the world, why, as though you lived for the world, are you subject to their ordinances,— 8 But now lay aside all filthy conversation; all malice, anger, wrath and blasphemy;

21 Touch not; taste not; handle not;— 9 And lie not to one another; for you have laid aside the old nature with its deeds,

22 Commandments and doctrines of men; and relate to things, which vanish with the using;— 10 And have put on the new nature, which is changed, in its mental powers, into the image of him, who created it:

23 That unprescribed worship, unnecessary humility, and penance, have indeed a show of wisdom; but are not an honorable and salutary discipline of the body. 11 In which state of conformation, there is no distinction of Greek, or Jew, circumcision, or uncircumcision, barbarian, sythian, bond or free; but the Anointed is all, and in all.

12 Exercise, therefore, as the elect of God, holy and beloved, mercy, kindness, humility, meekness, and patience;

13 Forbearing, and forgiving one another, if any have a quarrel; as the Anointed forgave you, so do you:

14 And especially have tenderness of mind, which is the bond of the virtues.

15 Let the peace of God reign in your heart, for which purpose you are united into one community, and be thankful for your privileges.

16 Let the message of the Anointed, be retained, by you, in a rich store of wisdom; teach

4 When the Anointed, who is

and admonish one another with the mystery of the Anointed; for, psalms and hymns, and spiritual songs; singing to the Sovereign, with benevolence in your hearts.

17 And whatever you do, in words or actions, let it be done on account of the sovereign Saviour, giving thanks to God, the Father, by him.

18 Wives submit to your husbands, as far as it is proper, and in accordance with the rules of the Sovereign.

19 Husbands, love your wives, and be not angry at them.

20 Children obey your parents, in all things; for, to do so, is pleasing to the Sovereign.

21 Fathers, do not provoke your children, lest they be discouraged.

22 Servants, obey even your temporal masters, not with constrained obedience, like men-pleasers; but with an honest heart, fearing God.

23 And whatever you do, do it cheerfully, as to the Sovereign, and not to men;

24 For of the Sovereign you are to receive your reward—the inheritance—You serve the Sovereign, the Anointed.

25 But he, who does wrong, shall receive according to the wrong, which he has done; for there is no partiality to persons.

#### CHAPTER IV.

**M**ASTERS, give to your servants, what is just and right; remembering, that you also, have a master in heaven.

2 Continue to pray, and to watch, and to be thankful;

3 Praying particularly for us; that God would open for us, a place for utterance, to proclaim

the mystery of the Anointed; for, for doing this, I am in bonds;

4 And that I may speak plainly, as I ought to speak.

5 Conduct wisely toward those, who are out of the church. Occupy your time.

6 Let your speech be always benevolent; seasoned with pungency; addressing every one in a suitable manner.

7 Tychicus, will tell you my circumstances. He is a beloved brother, a faithful minister, and a fellow servant of the Sovereign;

8 Whom I have sent to you, that he may also know your circumstances, and comfort your heart:

9 And with him, I have sent Onesimus, a faithful and beloved brother, who is one of your number. They will inform you of all things, which are done here.

10 Aristarchus, my fellow prisoner, salutes you; and Marcus, Barnabas's sister's son, of whom you have received information. (If he come to you, receive him.)

11 And Jesus, who is called Justus, who are Jews, salute you. These are my fellow laborers for the dominion of God, and have been a comfort to me.

12 Epaphras, who is one of your number, and a servant of the Anointed, salutes you. He always prays for you fervently, that you may be perfect in your conduct, and complete in doing the will of God.

13 I am a witness for him, that he has much zeal for you, and for those, who are in Laodicea, and in Hierapolis.

14 Luke, the beloved physician, and Demas greet you.

15 Salute the brothers, who are in Laodicea, and Nymphas, and the church, which assemble at his house.

16 When this letter has been read among you ; let it be read also in the church at Laodicea ; and read the letter which was sent to the Laodiceans ;

17 And say to Archippus, "Be

careful to fulfill the ministry of the Sovereign, which you have received."

18 This salutation is by the hand of Paul myself. Remember my bonds. May favour attend you. Amen. (Verily.)

Written at Rome, for the Colossians, and sent by Tychicus and Onesimus.

*The first letter of Paul (a commissioner) to the Thessalonians.*

CHAPTER I.

**P**AUL, and Sylvanus, and Timotheus, to the Thessalonian church, established in God, the Father, and in the sovereign Saviour, the Anointed. May favour attend you, and peace from God, the Father, and from the sovereign Saviour, the Anointed.

2 We give thanks to God, at all times, for you all, mentioning you in our prayers ;

3 Especially for your work of confidence, of love, of patience and of hope, with respect to our sovereign Saviour, the Anointed, and in the view of God, the Father ;

4 For, brothers beloved, we have a confidence of your election of God.

5 Our proclamation of the good news came not to you, in word only ; but also in power, and with much confirmation, and in the Holy Spirit ; and you are sensible what kind of men we were among you, for your sake :

6 And you became followers of the Sovereign and of us ; having received the message in much affliction and yet with the joy of the Holy Spirit ;

7 So that you were examples

to all, who believe in Macedonia and Achaia.

8 And not only in Macedonia and Achaia, was the message of the Sovereign exemplified by you ; but also in every place, your confidence in God is manifested ; so that we have no need to speak of any thing ;

9 And those works themselves show what was the manner of our entrance among you ; in that you turned from your idols to God ; and served the living and true God.

10 And wait for his Son from the heavens ; whom he raised from among the dead ;—the Saviour, who delivers us from the anger to come.

CHAPTER II.

**B**ROTHERS, you know, that our entrance among you was not in vain.

2 Even after we had suffered so much, and were so shamefully treated, as you know, at Philippi, we were held, by the assistance of our God, to proclaim to you the good news of God, with great earnestness.

3 And our exhortation was not promotive of guile or deceit or uncleanness.

4 But as you have been entrusted of God, with the proclamation of the good news, we speak accordingly: not to please men, but God, who trieth our heart.

5 Nor have we, at any time, used flattering words; or a cloak for covetousness; as you know. and as God is witness:

6 Nor have we sought splendor from mankind; either from you, or from others; although we might have been chargeable to you, as commissioners of the Anointed.

7 But we were mild among you: and as a nurse cherisheth her children;

8 So, being affectionately anxious about you, we were willing to have imparted to you not only the message of God, but our own souls also; for you were dear to us.

9 You remember, brothers, our severe labors. We labored night and day, that we might not be chargeable to you, while we were proclaiming to you the good news of God.

10 God is witness and you also, how holy and justly and innocently we behaved, among the converts;

11 Exhorting and comforting, and charging every one of you; as a father does his children;

12 That you might conduct worthily of God, who has called you into his dominion and splendor:

13 And we thank God continually, that when you received the message of God, which you heard of us, you received it, not as the message of men; but, as

it is indeed, the message of God, which operates effectually on those, who believe.

14 For you, brothers, have become followers of the churches of God, in Judea, which are established in the anointed Saviour; for you have suffered the same things of your countrymen, which they have suffered of the Jews.

15 They have killed the sovereign Saviour and their own prophets; and have persecuted us. They do not please God; and are opposed to all mankind.

16 They forbid us to speak to the Gentiles, that the Gentiles might be saved. They will continue to fill the measure of their sins, until anger shall come upon them to the utmost.

17 But we, brothers, being removed from you, though only for a short time, and in person only, not in heart, have endeavored, with the most earnest desire, to see your face.

18 And I, Paul, have sought to come to you, once and again; but Satan hindered me.

19 And what is our hope, and joy and crown? Will it not be even you, in the presence of our sovereign Saviour, the Anointed, at his coming?

20 You are indeed our splendor and joy.

### CHAPTER III.

**T**HEREFORE, when I could forbear no longer, I resolved to be left at Athens alone.

2 And to send Timotheus, our brother, and minister of God, and fellow laborer in the good news concerning the Anointed, to establish you; and to comfort



you respecting your confidence. and to all mankind, even as we

3 And that no one should be discouraged, by my afflictions: 13 That he may establish and yourselves know that we your heart, in holiness before are appointed thereto: God, our father, at the coming

4 For when we were with of our sovereign Saviour, the An- you, we told you, that we should ointed, with all his saints. suffer afflictions; as it has taken place, and as you have been in- formed.

5 On this account, when I could forbear no longer, I sent to you to ascertain, your confidence, lest the tempter should tempt you, and our labor be in vain.

6 But since Timotheus came from you to us, and brought us good news of your confidence and tenderness of mind; and that you have us continually in remembrance, and have a great desire to see us; as we have to see you;

7 We have been comforted respecting you, in all our affliction and distress, by your confidence.

8 And now we live, if you stand firm in the Sovereign.

9 How can we render sufficient thanks to God, for you; on account of the joy, which we have for you, in the presence of our God.

10 Night and day we pray earnestly, that we might see your face; and might finish that, which is lacking in your confidence.

11 And may God himself, our Father, and our sovereign Saviour, the Anointed, direct our way to you.

12 And may the Sovereign cause you to increase, and to abound in love to one another,

and to all mankind, even as we do to you;

13 That he may establish your heart, in holiness before God, our father, at the coming of our sovereign Saviour, the Anointed, with all his saints.

## CHAPTER IV.

WE exhort you, brothers, and entreat you, by the sovereign Saviour, to abound more and more, in what you have been taught; for you have been instructed, by us, how you ought to conduct to please God.

2 You know what commandments we gave you, from the sovereign Saviour.

3 God wishes your sanctification;—that you should abstain from fornication:

4 That every one of you should know how to possess his body, in sanctification and honor;

5 Not in lust and carnal desires, like the Gentiles, who do not know God;

6 That no one over-reach or defraud his brother in any thing, for the Sovereign will punish, as we have testified, and forewarned you:

7 For God has not called us to uncleanness, but to holiness.

8 He who despises, despises not man; but God, who has given us his Holy Spirit.

9 It is not necessary, that I should write to you respecting brotherly love; for you are taught by the God of nature to love one another:

10 And indeed you do so, toward all the brothers, who are in all Macedonia: but we entreat you, brothers, to increase more and more.

11 Try to be quiet ; to attend to your own business ; and to work with your own hands, as we directed you ; Peace and safety, then sudden destruction will come upon them, like the pains of birth, and they shall not escape.

12 That you may conduct honestly toward those, who are out of the church ; and that you may lack nothing. 4 But, brothers, you are not in darkness, that that day should overtake you like a thief.

13 Brothers, I would not have you ignorant respecting those, who are dead ; that you may not grieve like those, who have no hope. 5 You are children of the light, and of the day ; and not of the night, or of darkness.

14 We believe that the Saviour died and rose again, and consequently, that God will raise with him, those who rest in the Saviour. 6 Therefore, let us not sleep like others ; but let us watch, and be sober.

15 And this we say to you, on the declaration of the Sovereign ; that we, who shall be alive, and remain until the coming of the Sovereign, will not arise before those who are dead : 7 The night is for sleep, and a cover for drunkenness.

16 For the Sovereign himself will descend from the heavens, with a shout, with the voice of the archangel, and with the trumpet of God ; and the dead, who belong to the Anointed, will arise first. 8 Then let us, who are of the day, be sober ; and put on the breast-plate of confidence and love ; and for a helmet, the hope of salvation.

17 Then we, who shall be alive and remain will be taken up, with them in the clouds, to meet the Sovereign in the air, to be forever with the Sovereign. 9 God has not destined us to anger ; but to obtain salvation by our sovereign Saviour, the Anointed.

18 Comfort one another with these words. 10 Who died for us, that whether we are awake or asleep we might live with him.

19 Therefore, comfort yourselves and edify one another, as you are accustomed to do. 11 We entreat you, brothers,

20 To recognize those, who labour among you, and are over you in the work of the Sovereign, and admonish you. 12 And to esteem very highly ; and to love them for their work's sake. And be at peace among yourselves.

21 Brothers, warn those, who are unruly ; comfort the feeble minded ; support the weak ; be patient with all men. 13 See that none render evil for evil. Pursue that which is good, both among yourselves and with all men.

22 For you know yourselves, that the day of the Sovereign will come like a thief in the night : 14 That, when they shall say

CHAPTER V.  
YOU have no need, brothers, that I should write to you of the time, or the season for these things ; 2 For you know yourselves, that the day of the Sovereign will come like a thief in the night : 3 That, when they shall say

- 16 Rejoice continually.  
 17 Pray constantly.  
 18 Give thanks for every thing: (for this is the will of God respecting you;) as due to the anointed Saviour.  
 19 Do not quench the Spirit.  
 20 Do not despise preaching.  
 21 Prove all things, and retain that which is good.  
 22 Abstain from all appearance of evil.  
 23 And may the God of peace sanctify you wholly; and your whole being—soul and body—be preserved blameless until the coming of our sovereign Saviour, the Anointed.  
 24 He is faithful, who calleth you; and will do it.  
 25 Brothers, pray for us.  
 26 Congratulate all the brothers with a pure kiss.  
 27 I charge you, in behalf of the Sovereign, that this letter be read to all the sincere brothers.  
 28 May the favor of our sovereign Saviour, the Anointed, attend you. Amen. (Verily.)

The first letter to the Thessalonians was written at Athens.

*The second letter of Paul (a commissioner) to the Thessalonians.*

CHAPTER I.

- P**AUL, and Sylvanus, and Timothy, to the church of God, our Father, and of the sovereign Saviour, the Anointed, among the Thessalonians.
- 2 May favor and peace, from God, our Father, and from the sovereign Saviour, the Anointed, attend you.
- 3 It is proper, and it is our duty, to thank God, at all times, brothers, for your confidence, which is greatly increased; and for your great tenderness, towards each other:
- 4 And we boast of you, in the churches of God, on account of your patience and confidence, amidst the persecutions and troubles, which you endure.
- 5 They are a manifest token of a favorable decision from God; and that you will be thought worthy of the dominion of God, for which you also suffer.
- 6 It is a righteous thing for God to award afflictions to those, who trouble you.
- 7 And to you, who are troubled, rest with us, when the sovereign Saviour shall be exhibited, from the heavens, with his strong angels,
- 8 In flaming fire, taking revenge on those, who do not acknowledge God; and who do not regard the good news respecting our sovereign Saviour, the Anointed.
- 9 They will be punished with everlasting banishment from the presence of the Sovereign, and from the splendor of his power;
- 10 When he shall come to be honored by his saints, and to be admired, at that day, by all those, who believe; for our testimony among you has been believed.
- 11 We pray continually for you, that our God would count you worthy of being called; and accomplish concerning you all the inclination of his good-

ness, and the work of confidence, with power ;

12 That the reputation of the sovereign Saviour, the Anointed, may be made splendid by you and yours by him, according to the favor of God, and of the sovereign Saviour, the Anointed.

### CHAPTER II.

**W**E entreat you, brothers, by the coming of our sovereign Saviour, the Anointed, and by our assembling to him,

2 That you be not moved in your mind, nor be troubled ; either by impression, or by declaration, or by letter, purporting to be from us, asserting, that the day of the Anointed is come.

3 Let no man deceive you, by any pretence ; for before that day, there will be a falling away ; and the man of sin will be shown to be the son of perdition ;

4 Who opposes, and exalts himself above all that purports to be God, or is worshipped : and who, like a god, shall sit in the temple of God, pretending that he is God.

5 Do you not remember, that when I was with you, I told you these things :

6 But as you know them, what will hinder the Anointed from being suitably displayed in his time.

7 Iniquity, in mysterious forms, already works ; and he, who hinders, will hinder, until he shall be removed.

8 Then, that wicked being will be revealed, whom the Sovereign will consume by the breath of his mouth, and will destroy by the brightness of his coming.

9 The approach of that wicked

being, is according to the usual manner of Satan, with power, and signs, and false wonders ;

10 And with all deceit, and incorrectness, to those, who perish ; because they would not receive the truth, and be saved.

11 On this account, God will send them great delusions, and they will believe a lie ;

12 And will all be condemned, who did not believe the truth, but had pleasure in incorrectness.

13 We feel constrained to give thanks to God always, for you, brothers, beloved of the Sovereign ; for God has, from the beginning, chosen you to salvation, through the sanctification of the Holy Spirit, and the belief of the truth :

14 To which belief, he called you, by our proclamation of the good news, to the participating of the splendour of our sovereign Saviour, the Anointed.

15 Brothers, stand firm, and retain the doctrines, which you have been taught, either by mouth, or by our letters.

16 Now, may our sovereign Saviour, himself, and God, the Father, who hath loved us, and given us everlasting consolation, and hope by his favour,

17 Comfort your heart, and establish you in every good work.

### CHAPTER III.

**F**INALLY, brothers, pray for us, that the words of the Sovereign may have free course, and be honoured, as they are by you.

2 And that we may be delivered from unreasonable and wicked

ed men ; for some men have not confidence.

3 But the Sovereign is faithful, and will establish you, and keep you from evil :

4 And we have confidence in the Sovereign, respecting you, that you do, and will do, the things, which we enjoin upon you.

5 And may the Sovereign direct you to the love of God, and to a patient waiting for the Anointed.

6 We enjoin it upon you brothers, in the name of our Sovereign Saviour, the Anointed, that you withdraw yourselves from every brother, who conducts disorderly, and not according to the instructions, which he received from us ;

7 For you know, that you owe to follow us. We did not behave ourselves disorderly among you ;

8 Nor did we eat any man's bread for naught ; but we wrought with much toil, night and day, that we might not be chargeable to any of you.

9 Not because we have not a right ; but to make ourselves an example to you :

10 For, when we were with

you, we enjoined it upon you, that if any person would not work, he should not eat.

11 But we hear, that there are, some among you, who conduct disorderly, not working at all, but are meddlers.

12 Now, we command such, in the name of our sovereign Saviour, the Anointed, to work quietly, and to eat their own bread.

13 Brothers, be not weary in well doing.

14 If any man obey not our injunction, in this letter, note that man, and avoid him, that he may be ashamed ;

15 Yet do not treat him like an enemy ; but admonish him, as a brother.

16 Now, may the Sovereign of peace, give you peace, at all times, and by all means. May the Sovereign be with you all.

17 The salutation of Paul, with my own hand, which is my token in every letter, Thus, I write,

18 May the favour of our sovereign Saviour, the Anointed, attend you all, Amen. (Verily.)

This second letter to the Thesalonians, was written at Athens.

### *The first letter of Paul, a (commissioner,) to Timothy.*

#### CHAPTER I.

**P**AUL, a commissioner of the Saviour, the Anointed ; by the commission of God, our Saviour and Sovereign, the Anointed, who is our hope,

2 To Timothy, my own son in the belief ; May favour, mercy, and peace, attend you, from God, our Father, and the Saviour, the Anointed, our Sovereign.

3 When I went into Macedonia, I entreated you to continue still, at Ephesus, that you might charge some particular persons, not to teach any other doctrine,

4 Nor to attend to fables, and endless genealogies, which produce questions, rather than confidence, and pious edification.

5 Now the design of the law, is to produce tenderness of mind,

the result of a pure heart, and of those sinners, I am the chief. a good conscience, and of unfeigned confidence ;

6 From which, some, having departed, have turned aside to vain contests,

7 Desiring to be teachers of the law ; understanding neither what they speak, nor what they speak about.

8 We know that the law is good, if it is used lawfully.

9 The law is not made for a correct man ; but for the lawless and disobedient : for the ungodly and for sinners ; for the unholy and profane ; for murderers of fathers, and murderers of mothers ; for man-slayers ;

10 For rakes, for profligates ; for kidnappers, for liars, for persons guilty of perjury, or of any thing which is contrary to good principle ;

11 As set forth in the glorious news of the blessed God, which has been committed to my care.

12 I thank the anointed Saviour, our Sovereign, that he has qualified me ; and has thought me worthy to be put into the ministry,

13 Who was before a blasphemer, a persecutor, and a destroyer. I obtained mercy, because I did it ignorantly, and in unbelief :

14 And the favour of our Sovereign, was very great, in the confidence and love to the anointed Saviour, which he wrought in me.

15 This is a true saying, and worthy of the acceptance of all ;  
"The anointed Saviour came into the world to save sinners," and

16 And I obtained mercy, that in me, in an especial manner, the Saviour, the Anointed, might exhibit great forbearance, for a sample to those, who should hereafter believe in him, and obtain everlasting life.

17 Now, to the king eternal, immortal, and invisible, the only intelligent God, be honour and splendour, forever, Amen. (Verbally.)

18 I commit this charge to you, son Timothy, in accordance with the instructions, which have been heretofore given you. May you by them accomplish a good warfare.

19 Retaining your confidence ; and maintaining a good conscience ; for some having neglected those instructions, have made shipwreck of their confidence ;

20 Of whom are Hymeneus, and Alexander : and I have delivered them to Satan, that they may learn not to blaspheme.

## CHAPTER II.

I ENJOIN it upon you, in an especial manner, that prayers and adorations, intercessions, and thanksgiving, be offered for all classes of people :

2 For kings, and for all, who are in authority ; that we may be enabled to lead a peaceable and quiet life, in honesty and piety :

3 For that is good, and acceptable in the view of God our Saviour.

4 Who would have all mankind come to the knowledge of the truth,—

5 That there is one God, and one mediator between God and

men, the man who is the anointed, haviour, hospitable, fit to teach : Saviour;

6 Who gave himself to be a ransom for all mankind, to be proved in due time ; 3 Not addicted to the drinking of wine ; no striker ; not greedy of money ; not quarrelsome, not covetous :

7 For which purpose, I am appointed a preacher and a commissioner ; a teacher of the Gentiles, in confidence and truth ; 4 One who governs his family, having his children in subjection, and trained to sobriety ;

and I speak the truth of the Anointed without prevarication. 5 For if a man know not how to rule his own family, how can he take care of the church of God ?

8 I would have men pray, therefore, in all situations ; lifting up pure hands, without anger and disputation. 6 Not inexperienced ; lest, being puffed up with pride, he fall into the destruction of the devils.

9 And the women also :—adorned in neat apparel, with modesty and sobriety ; not with embroidered hair, or gold, or pearls, or costly array ; 7 He must also have a good reputation among those, who are out of the church, lest he fall into reproach, and the snare of the devil.

10 But with good works, which is becoming for women professing piety. 8 The deacons also must be grave ; not accustomed to equivocate ; not addicted to drinking much wine ; not greedy of money ;

11 Let the women learn, in silence, and with submission : 9 Holding the mystery of confidence, with a pure conscience ;

12 But I do not permit a woman, in teaching, to use authority over the men ; but to be unobtrusive ; 10 And let them also first be proved : then let them sustain the office of a deacon, being found blameless.

13 For Adam was formed first, then Eve : 11 And their wives must be grave ; not slanderers, sober, faithful in all things.

14 And Adam was not deceived ; but the woman, being deceived, transgressed : 12 Let the deacons be the husbands of only one wife ; ruling their children and their household well.

15 But their pains in childbirth, shall be greatly mitigated, if they continue in their confidence, and tenderness, and purity, and sobriety. 13 They, who have sustained the office of a deacon well, purchase for themselves a good degree of honor, and great boldness, in their confidence in the Anointed.

### CHAPTER III.

THIS is a true assertion, that 1 If a man desire the office of a clergyman, he desires a good work.

2 A clergyman must be blameless ; the husband of only one wife ; vigilant, sober, of good be-

14 I write these things to you, hoping to come to you soon :

15 But if I tarry long, you

may know, from them how you have the promise not only to owe to behave, in the house of the present life; but also of the God,—the church of the living future.  
 God,—the pillar and foundation of the truth.

16 It is beyond all controversy, that the mystery of religion is great,—God was shown in human flesh, acknowledged by the holy Spirit, testified to by angels, proclaimed to the Gentiles, believed on in the world, and received up into glory.

#### CHAPTER IV.

**T**HE holy Spirit saith expressly, that in the latter times, some will leave the true belief; listening to seducing spirits, and to the doctrines of devils;

2 Speaking hypocritically, and telling lies; having their consciences seared, as with a hot iron;

3 Prohibiting marriage, and enjoining abstinence from meat, which God hath created to be received thankfully, by those who believe, and who know the truth:

4 For every creation of God is good, if it be received with thanksgiving: and nothing is to be refused;

5 For it is made suitable, by the permission of God, and by prayer.

6 Remind the brothers of these things, and be a good minister of the Saviour, the Anointed; trained in suitable words, and in good learning, to which indeed you have already attained.

7 But reject vulgar expressions, and old women's fables, and discipline yourself in piety;

8 For bodily exercise is of comparatively little value; but piety is profitable in every way

9 This is a true assertion, and worthy of the belief and practice of all.

10 It is for this that we labor and bear reproach; for we trust in the living God, who is, in some respects, the Saviour of all mankind; but, in an especial manner, of those who believe.

11 Teach and enforce these things.

12 Let no one despise your youth; but be an example to believers, in expression, in conversation, in tenderness, in zeal, in confidence, in purity.

13 Until I shall come, attend to reading, to exhortation, to learning.

14 Do not neglect the gift, of which you are in possession; which was given you by charge, and with the imposing of the hands of the old men.

15 Meditate upon these things; devote yourself wholly to them, that your improvement may be manifest to all.

16 Be careful as to yourself, and the principles; continue in them; for in doing so, you will save yourself, and those, who hear you.

#### CHAPTER V.

**D**O not rebuke an old man; but treat him like a father, and the younger men like brothers,

2 The older women like mothers; the younger, like sisters,—with purity.

3 Honor widows, who are so truly.

4 But if any widow have chil-



dren or nephews let those relatives learn to show piety, in an especial manner at home, and to reward their parents ; for that is good and acceptable to God.

5 She who is a widow, truly and solitary, trusts in God, and continues in adorations and prayers, night and day :

6 But she, who lives in gratification, is dead, even while she lives.

7 Charge them with these things, that they may be blameless.

8 He, who does not provide for his near relatives, especially for those of his own family, has violated the creed, and is worse than an unbeliever.

9 Let not a widow be received among the beneficiaries, who is less than sixty years old, having been the wife of only one man ;

10 Of good reputation for good works ; one who has brought up children ; who has lodged strangers ; who has washed the saints' feet ; who has relieved the afflicted, and who has diligently practiced every good work.

11 But refuse the younger widows ; for they may become wanton against the Anointed, and marry ;

12 And be condemned for having lost their first confidence.

13 And they learn to be idle too, wandering about from house to house ; and not only idle, but tale-bearers also, and meddlers, speaking things, which they should not.

14 I choose, therefore, that the younger women should marry, have children, guide the family,

and give no occasion to opposers, to speak reproachfully :

15 For some are already turned aside after Satan.

16 If any man or woman have near relatives, who are widows, let them relieve them ; and let not the church be charged with them ; that it may relieve those widows who are destitute.

17 Let the old men, who rule well, be considered worthy of double honor ; especially those, who lecture :

18 For the scripture says ; " You shall not confine the mouth of the ox, which treads out the corn." And, " The laborer is worthy of his reward."

19 Receive not an accusation against an old man, except on the testimony of two or three witnesses.

20 Rebuke those, who sin, before all, that others also may fear.

21 I charge you in the presence of God, and of the sovereign Saviour, the Anointed, and of the holy angels, that you attend to those things, without preferring one before another ;—that you do nothing with partiality.

22 Lay hands hastily on no man. Be not a partaker in other peoples' sins. Keep yourself pure.

23 Drink no more water ; but use a little wine, for the benefit of your stomach, and numerous infirmities.

24 Some peoples' sins are exposed before their death, going before them to judgment ; but some men's follow after them.

25 And the good works of

some are manifest before their sufficient root for any evil ; death ; and those which are not which some having coveted, have so, cannot remain hidden. erred from the belief, and have pierced themselves with many sorrows :

## CHAPTER VI.

**L**ET servants, who are under bondage, consider their masters worthy of all honor, that God and his principles may not be reviled.

2 And let not masters, who are believers, despise them ; because they are their brothers ; but let them rather do them service ; for they are faithful and beloved, and should be partakers of the benefit of the good news.—

Teach and enjoin these things.

3 If any man teaches otherwise, and does not consent to salutary words ;—the words of our sovereign Saviour, the Anointed ; and to the teaching, which is according to piety,

4 He is proud, knowing nothing ; but exults in hard questions, and strifes about words, from which arise, envy, strife, railing, suspicions,

5 Angry disputations, by men of corrupt minds, and destitute of true knowledge ; supposing that conquest, in these things, is piety : Withdraw from such :

6 But piety with contentment is a great acquisition ;

7 For we brought nothing into the world, and it is certain that we cannot carry any thing out.

8 Then having food and raiment, let us be therewith content.

9 For they, who resolve to be rich, fall into temptation and a snare ; and into many silly and hurtful desires, which drown people in perdition ;

10 For the love of money is a

11 But do you, man of God, flee from these things ; and pursue correctness, piety, confidence, love, patience, meekness.

12 Fight the good battle of religion ; and seize eternal life ; to which battle you are called ; and have proved your profession to be good, in the presence of many witnesses.

12 I charge you, in the presence of God, who gives to all things life, and of the anointed Saviour, who, in the presence of Pontius Pilate, proved a good profession,

14 That you observe these injunctions ; and be without spot and blameless, until the appearing of our sovereign Saviour, the Anointed ;

15 Which appearing, he, who is the blessed, and only potentate, the King of kings, and Lord of lords, will display in its proper time.

16 He only hath eternity. He dwelleth in light, which no man can approach. Him, no man has seen or can see. To him be honor and power everlasting. Amen. (Verily.)

17 Charge those, who are rich in worldly goods, that they be not high minded ; and do not trust in uncertain riches ; but in the living God, who giveth us all things richly to enjoy :

18 That they do good ; that they be rich in good works ; ready to distribute ; willing to

communicate,

19 Laying up, in store, for and scientific disputations, falsely so called ;  
 themselves, a good foundation against the time to come ; and that they may lay hold of eternal life.

20 Timothy, keep that which is committed to your care, avoiding vulgar and vain chatting.

21 Which some practicing, have erred respecting religion. May favor attend you. Amen. (Verily.)

The first letter to Timothy was written at Laodicea, which is the chief city of Phrygia Pacatiana.

### *The second letter of Paul (a commissioner) to Timothy.*

#### CHAPTER I.

**P**AUL, by the providence of God, a commissioner for the Saviour, the Anointed, of the offer of life, by the means of the Saviour, the Anointed,

2 To Timothy, my dearly beloved son ; May favor, mercy and peace attend you from God, the Father, and from the anointed Saviour, our Sovereign.

3 I thank God, whom I serve, (as did my ancestors,) with a pure conscience, that I have always remembrance of you, in my prayers, day and night.

4 Earnestly desiring to see you ; for I recollect your tears : and am full of joy,

5 When I call to mind the sincere confidence, which you possess ; and which your grand mother Lois and your mother Eunice, possessed ; and which, I have the utmost confidence, that you also possess.

6 And I would now remind you to cultivate the gift of God, which you have, by the laying on of my hands.

7 For God hath not given us a fearful spirit ; but a powerful, affectionate, and courageous soul.

8 Therefore, be not ashamed to be a witness for our Sovereign ; nor ashamed of me, his pris-

oner ; but be a partaker of the afflictions, which are attendant on the proclaiming of the good news ; according as the power of God is calculated to warrant :

9 The power of him, who has saved us, and called us to a pure calling, not according to our works ; but according to his own purpose and favor : which calling was given us, by means of the anointed Saviour, before the world began ;

10 And is now manifested by the appearing of our Saviour, the Anointed, who hath abolished the sentence of death ; and hath revealed life and immortality by the good news :

11 Of which good news, I am appointed a preacher, and a commissioner ; and teacher of the Gentiles.

12 On which account I suffer these afflictions ; but I am not ashamed ; for I know him, whom I have believed, and am confident, that he is able to keep what I have committed to his charge, until the judgment day.

13 Retain that form of sound principles, which you have heard of me, with confidence, in the anointed Saviour, and with love to him.

14 Keep, by the aid of the ho-

ly Spirit, which dwelleth in us, (the blood of David, was raised to that good gift, which has been committed to you :)

15 I suppose you know, that all those, who are in Asia, are turned away from me ; of whom are Phygellus and Hermogenes.

16 May the Sovereign show mercy to the family of Onesiphorus ; for he often refreshed me ; and was not ashamed of my chain.

17 For, when he was at Rome, he sought diligently for me, and found me.

18 May God grant, that he may find mercy of the Sovereign, at the judgment day : and, in how many things, he assisted me, at Ephesus, you very well know.

## CHAPTER II.

**T**HEREFORE, my son, be strong in the favor of the anointed Saviour.

2 Commit those things, which you have heard from me, before many witnesses, to faithful men, who will be able to teach others.

3 Endure hardships like a good soldier of the Saviour, the Anointed.

4 The man, who engages in war, does not entangle himself in the affairs of this life, that he may please him, who hath chosen him to be a soldier.

5 And if a man strive for victories, he is not crowned unless he strive lawfully.

6 The farmer, who labors, should be the first partaker of the products.

7 Reflect on what I say ; and may the Sovereign give you an understanding of all things ;

8 Especially of the fact, that the Saviour, the Anointed, of

life, according to my proclamation of the good news :

9 In the proclamation of which fact, I suffer afflictions, as an evil doer, so far as to be bound with chains ; but the promise of God is not bound.

10 It is on account of that promise, and for the chosen people's sake, that I endure all these things ;—that they also may obtain the safety, which there is in the anointed Saviour, and eternal splendor.

11 This is a declaration worthy of confidence, " If we die with him, we shall also live with him ;

12 If we suffer with him, we shall also reign with him. If we disclaim him, he also will disclaim us."

13 Although we do not believe him ; yet he remains worthy of confidence ; he will not disclaim himself.

14 Remind them of these things ; charge them, as in the presence of the Sovereign, that they do not strive about words, to no profit, but to the confounding of the hearers.

15 Endeavor to show, that you are approved of God, a workman, who needs not to be mortified, correctly dividing the declarations of truth ;

16 But shun light and vulgar disputings ; for they will increase to more impiety.

17 And such words will eat like a canker. Of persons, who do thus dispute, are Hymeneus and Alexander ;

18 Who have erred from the truth ; saying that the resurrec-

tion is passed already; and overthrow the confidence of some.

19 But God's foundation stands sure, having for its inscription; "The Sovereign knows those who are his." Let every one, who speaks the name of the Anointed, forsake iniquity.

20 But in a splendid house, there are not only vessels of gold and of silver; but also of wood and of earth; some to honor, and some to dishonor.

20 If a man cleanse himself from these defilements, he shall be a vessel of honor, sanctified, and suitable for the Master's use, and prepared for every good work.

22 Flee also from youthful desires; but pursue correctness, confidence, tenderness and peace, with those who call upon the Sovereign with a pure heart:

23 And avoid foolish and doubtful questions; for they produce strife:

24 And a servant of the Sovereign must not contend; but be gentle to all men; inclined to teach, patient,

25 In meekness, instructing those, who contend against themselves; and God, perhaps, will cause them to repent, and to acknowledge the truth;

26 And that they, who are taken captive, by the devil, at his will, may recover themselves out of his snare.

#### CHAPTER III.

**I**N these latter days, there are to be perilous times;

2 Men will be lovers of themselves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy;

3 Without natural affection; breakers of contracts; false accusers, lustful, fierce, despisers of those, who are good;

4 Traitors, headstrong, high-minded, lovers of pleasure more than of God,

5 Having the form of purity without the power of it. From such, turn away.

6 Of this kind are they, who skulk into houses, and lead captive ignorant women, loaded with sins, and led away by various desires;

7 Ever learning; yet never learning the truth.

8 As Jannes and Jambres withstood Moses, so do these resist the truth. They are men of corrupt minds; and are refuse as to the confidence.

9 But they will proceed no farther; for their folly will be manifest to all mankind, as that of Jannes and Jambres was;

10 But you have fully known my teaching, manner of life, purpose, confidence, forbearance, tenderness, patience,

11 Persecutions and afflictions, which beset me at Antioch, at Iconium and Lystra; and what persecutions I endured; but the Sovereign delivered me out of them all.

12 Yes, and all, who live god-like with the anointed Saviour, will be persecuted.

13 But evil men and deceivers will become worse and worse.

14 But do you continue in the things, which you have learned, and of which you have been assured, knowing of whom you have received them:

15 And also that, from child-

hood, you have known the holyness, which the Sovereign, the writings, which are sufficient to correct Judge, will give me, at make you wise to salvation, by the judgment day; and not to means of confidence in the anointed Saviour. me only; but to all those, who desire his appearing.

16 All the holy writings are given by the inspiration of God, and are profitable, for learning, for reproof, for correction, and for instruction in correctness; 9 Be diligent, that you may come to me soon;

17 That the man of God may be complete, thoroughly furnished for all good works. 10 For Demas has forsaken me. He loves the present world, and is gone to Thessalonica; Crescens to Galatia; and Titus to Dalmatia.

**CHAPTER IV.** 11 Luke only is with me. Bring Mark with you; for he is profitable to me in the ministry.

**I CHARGE** you, in the presence of God, and of the sovereign Saviour, the Anointed, who will judge the living and the dead, at his appearing, and in his kingdom, 13 And I have sent Tychicus to Ephesus. 13 When you come, bring the cloak, which I left with Carpus, at Troas; and the books—the parchments especially.

2 Preach the words of God: be ready, in season and out of season; reprove, rebuke, and exhort, with all forbearance, and with all learning; 14 Alexander, the copper-smith, did me much evil; may the Sovereign award to him, according to his deeds.

3 For the time will come, when they will not endure sound principles; but according to their own desires, they will multiply to themselves teachers, and will have insatiable ears: 15 Of whom, do you beware: for he has violently withstood my speech.

4 And they will turn away their ears from the truth, and be turned to fictions: 16 From the very first of my answer, no man stood with me; but all forsook me and fled. May it not be set to their charge:

5 But do you watch every thing; endure afflictions; do the work of a commissioned preacher; give full proof of your call to the ministry. 17 But the Sovereign stood with me, and strengthened me:

6 I am now ready to be offered, and the time of my departure is at hand. that, by me, the proclamation might be fully made known; and that all the Gentiles might hear; and I was delivered out of the mouth of the lion:

7 I have fought a good battle: I have finished my race; I have kept the belief. 18 And the Sovereign will deliver me from every evil work; and will preserve me for his heavenlike kingdom. To him be splendor for ever. Amen.

8 From this time, there is laid up for me, the crown of correctness. (Verily.)

19 Salute Prisca and Aquila, and the family of Onesiphorus.

20 Erastus remained at Corinth; and Trophimus I left sick, at Miletum. the Anointed, attend your spirit. May favor attend you. Amen. (Verily.)

21 Be diligent and come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brothers greet you. The second to Timotheus, ordained the first pastor of the church of the Ephesians, was written at Rome, when Paul was brought before Nero the second time.

22 May the sovereign Saviour,

*The letter of Paul (a commissioner) to Titus.*

CHAPTER I.

**P**AUL, (a servant of God, and a commissioner of the Saviour, the Anointed, respecting the belief of God's chosen people, and their acknowledging such truth as is accordant with piety;

2 In hope of eternal life, which God, who cannot prove false, promised before the world began; 8 But hospitable; a lover of good men, serious, just, pure and temperate:

3 And hath, in due time, verified his promise, through preaching; which is committed to me, according to the injunction of God, the Saviour;) 9 Holding the true annunciation, as he has been taught; that he may be able, by sound principles, both to exhort, and to convince opposers:

4 To Titus, my own son, according to the common opinion. 10 For there are many disorderly persons, light talkers and deceivers, especially of the circumcision;

5 I left you in Crete to arrange those things, which need regulating; and to ordain old men in every city, as I had directed you: 11 Whose mouths must be stopped; they subvert whole families, teaching things, which they should not, for the sake of money.

6 Such as are blameless; the husband of one wife, having faithful children; not riotous, or insubordinate. 12 One of themselves, a prophet of their own, said; "The Cretians are invariably false, cruel, and voracious."

7 For a pastor must be blameless, as is proper for a steward of God; not obstinate, not hasty in temper; not addicted to drinking wine, no striker, not avaricious of money; 13 And this testimony is true; therefore rebuke them sharply, that they may be correct in their belief:

8 Not believing Jewish fables, and obeying the injunctions of men, who would turn them from the truth. 14 Not believing Jewish fables, and obeying the injunctions of men, who would turn them from the truth.

9 All things about the pure are pure; but they who are unbelieving and defiled, have nothing pure: even their mind and conscience is defiled. 15 All things about the pure are pure; but they who are unbelieving and defiled, have nothing pure: even their mind and conscience is defiled.

16 They profess to know God; but, by their works, they disown

him; being disobedient, abominable and refuse, as to every good work :

## CHAPTER II.

**B**UT do you enforce good principles ;—

2 That the aged men be serious, dignified, temperate; correct in their belief, tender and patient :

3 That the aged women be pure in their behaviour; not accusing falsely; not addicted to much wine; and teachers of good things;

4 That they teach the young women to be serious; to love their husbands; to love their children;

5 To be prudent, chaste, fond of their home; valuable and obedient to their husbands; that the annunciation of God may not be reviled.

6 Exhort the young men to be seriously disposed,

7 Exhibiting, in yourself, an example of good works, in all respects: in principles, exhibiting purity, dignity, and sincerity;

8 Using good language, which cannot be condemned; that opposers may be ashamed, having no evil to say of you.

9 Exhort servants to be obedient to their masters; and to please them in all things, not replying saucily;

10 Not pilfering; but faithful, in all things; that they may adorn the principles of God our Saviour, in all things.

11 For the favor of God, bringing salvation, has been shown to all mankind.

12 Teaching us, that avoiding impiety, and worldly desires; we

should live seriously, correctly, and piously, in this world;

13 Cherishing the blessed hope of the glorious appearing of the great God, even our Saviour, the Anointed,

14 Who gave himself for us, that he might redeem us from all iniquity; and purify, for himself, a distinguished people, zealous in good works.

15 Tell these things, and exhort, and rebuke with all authority; let no man despise you.

## CHAPTER III.

**R**EMIND your people to be subject to princes and other powers; to obey magistrates; to be prepared for every good work;

2 To speak evil of no man; not to be quarrelsome; but gentle, and meek towards all men.

3 For we, ourselves, were formerly deceived; being foolish, disobedient; and served different desires and pleasures; living in malice and envy; hateful and hating one another:

4 But, since that time, the kindness and love of God, our Saviour, to mankind, has been manifested to us,

5 Not on account of the correctness of the deeds, which we have done; but by his mercy he saved us, by regenerating washing, and by renewal by the holy Spirit,

6 Which he poured upon us abundantly, by means of the Anointed, our Saviour;

7 That being pronounced just by his favor, we might be made heirs of the hope of eternal life.

8 It is a true sentiment also, and I wish you to declare constantly; that they who have be-



lieved God, should be careful to do good works. These things are good and profitable to mankind:

9 But avoid foolish questions, and disputed genealogies; and contentions about the law, for they are unprofitable and vain.

10 Reject an apostate, after the first or second admonition;

11 For such are subverted and sin; and are condemned by themselves.

12 When I shall send Artemas to you, or Tichicus, hasten to come to me at Nicopolis; for I have determined to winter there.

13 Conduct Zenas, the lawyer, and Apollos on their journey diligently: let nothing be wanting to them.

14 And let our people also learn to practice good works, which are necessary and useful; let them not be unfruitful.

15 All, who are with me, salute you. Greet all those, who are in the confidence,—those who love us. May favor attend you all. Amen. (Verily.)

It was written to Titus, ordained, the first pastor of the church of the Cretians, at Nicopolis, of Macedonia.

*The letter of Paul, (a commissioner,) to Philemon.*

CHAPTER I.

**P**AUL, a prisoner for the Saviour, the Anointed, and Timothy, our brother, to Philemon, our dearly beloved, and fellow laborer,

2 And to our beloved Apphia; and to Archippus, our fellow soldier; and to the church, who assemble at your house;

3 May favor attend you, and peace from God, our Father, and from our sovereign Saviour, the Anointed.

4 I thank my God, at all times, in my prayers, mentioning you;

5 As I hear of your love and confidence, which you have in our sovereign Saviour, and to all saints.

6 May there be a communication of your belief, by the acknowledgment of every good thing, which you possess, in relation to the anointed Saviour.

7 We have great consolation and joy in your love; for the

hearts of the saints are refreshed by you, brother.

8 And though I might be very bold, and enjoin upon you, that which is proper;

9 Yet, for love's sake, I rather beseech you: and, being Paul, the aged; and now a prisoner of the sovereign Saviour, the Anointed also,

10 I entreat you, for my son Onesimus, whom I have received in my bonds;

11 Who, in time past, has been unprofitable, to you, and to me.

12 I return him to you; receive him; for he is near my heart.

13 I wished to retain him with me, that he might minister to me, in your stead, while I am bound on account of the good news;

14 But I would do nothing without your consent; that the benefit conferred upon me might not seem to be of necessity; but willingly.

15 Perhaps he left you, for a my heart, by means of the Sovereign, that you might receive reign.  
him forever :

16 Not as a servant; but obedience; and wrote to you; above a servant; as a brother, and know that you will do more much beloved by me : but how than I say :

much more by you, both personally, and for the Sovereign's sake? 22 Also, prepare me a lodging; for I trust, that, in answer to your prayers, I shall be given to you.

17 If you consider me a partner, receive him, as myself : 23 Epaphras, my fellow prisoner, for the anointed Saviour.

18 If he has partaken of yours, or owes you any thing, set it to my account. 24 Marcus, Aristarchus, Demas, and Lucas, my fellow laborers, salute you.

19 You have it in writing; and under my hand. I will repay it : and will not remind you, that you owe me, even your own self besides. 25 May the favor of the sovereign Saviour, the Anointed, attend your spirit.

20 Yes, brother, let me have joy of you, as it regards the Sovereign : refresh him, who is near a servant. Written, at Rome, for Philemon, and conveyed by Onesimus, a servant.

*The letter of Paul (a commissioner) to the Jews.*

CHAPTER I.

**G**OD, who, at many times, and in different modes, spoke, in former times, to our fathers, by the prophets,

2 Has, in these latter times, spoken to us, by his Son, whom he has constituted, the heir of all things, and by whom he created the worlds:

3 Who, constituting the brightness of his splendor; and being the very image of his person, and supporting all things by his authority and power; when he had, by the offering of himself, purified us from our sins, sat down on the right hand of the Majesty on high;

4 And was made much greater than the angels; and has obtained a more excellent reputation than they;

5 For, has he said to any of the angels, at any time, Thou art my Son; this day have I received thee? And again I will be to him a Father, and he shall be to me a Son.

6 And again, when he introduced his oldest Son into the world, he said; Let all the angels of God worship him.

7 But of the angels he saith; Who maketh his angels spirits, and his ministers a flame of fire.

8 To the Son he saith, Thy throne, O God, is perpetual; the sceptre of thy kingdom is a correct sceptre.

9 Thou hast loved correctness and hated iniquity; therefore God, thy own God, hath anointed thee with the oil of gladness above thy fellows.

10 And again, Thou Sovereign,

in the beginning, didst lay the foundations of the earth; and the heavens are the work of thy hands;

11 They will perish, but thou wilt remain. They all shall become old like a garment;

12 Like vesture, thou wilt change them; and they shall be folded up; but thou remainest the same, and thy years shall not fail.

13 Has he said to any of the angels, Sit thou on my right hand, until I shall make thy enemies thy foot-stool?

14 Are they not all ministering spirits, sent forth to minister to those, who shall be heirs of salvation?

## CHAPTER II.

**T**HEREFORE, we owe to give the most fixed attention to the things, which we have heard, lest we should forget them.

2 For, if the denunciation, which was made to the angels, was firm, and every transgression and disobedience received its due award, and just recompence,

3 How shall we escape, if we neglect a so great salvation.—A salvation, which was first proclaimed by the Sovereign; and which, was confirmed to us by those who heard him;

4 God also giving testimony to it; by signs and wonderful things; and gifts of the Holy Spirit, confirmed according to his own will:

5 For, to the angels he has not subjected the future world, of which we speak,

6 But a certain prophet has said, What is man that thou art

mindful of him? or the son of man that thou visitest him?

7 Thou didst create him a little lower than the angels; and didst crown him with splendor and honor; and didst place him over the works of thy hands.

8 Thou hast put all things into subjection under his feet. When he put all things into subjection under him, he left nothing, which was not subjected to him. But at present, we perceive that all things are not subjected to him.

9 But we see the Saviour, (who was also constituted a little lower than the angels, that he might experience death,) crowned with splendor and honor, by the favor of God, since he has experienced death for every person.

10 And it was proper for him, for whom are all things; and by whom are all things, for the purpose of bringing many sons to his splendor, to make the captain of their salvation complete by sufferings.

11 And he, who redeems, and they, who are redeemed are all one flesh: On which account, he is not ashamed to call them brothers;

12 And so expresses himself. I will declare thy reputation to my brothers. In the midst of thy church, will I sing praise to thee.

13 And again, I will put my trust in God. And again, See me and the children, which God hath given me.

14 As the children partake of flesh and blood, he also took part in the same; that, by his death,

he might destroy him, who had it saith ; To day, hear his voice ; power to kill ; that is, the devil, 8 And do not harden your

15 And might deliver those, heart, as in the provocation, in who, through fear of death, were, the wilderness ; all their life, subject to bondage. 9 When your fathers tried me ;

16 He took not upon himself proved me, and saw my works, the nature of angels ; but of the during forty years. children of Abraham.

17 For it was proper, that, in 10 I was grieved with that all things, he should be constitu- generation, and said ; They gross- ted like his brothers, that he ly err, in their heart ; and have not known my ways.

high priest, in things pertaining 11 Therefore, I said, in my to God : and in making reconcil- anger, They shall not enter my iation for the sins of the people. rest.

18 For, as he himself has suf- 12 Be watchful, therefore, fered, and been tempted, he is brothers, that there be not, in any of you, an evil and unbe- able to help those, who are lieving heart, forsaking the liv- tempted. ing God.

### CHAPTER III.

**T**HEREFORE, holy brothers, 13 And exhort one another, recipients of the heavenly daily ; (and it may be said to be invitation, consider the commis- "To day,") lest some of you sioner, and high Priest of our should become hardened, by the profession, the anointed Saviour ; deceitfulness of sin ;

2 Who was faithful to him, 14 For we shall be made par- who appointed him ; as Moses. takers of the blessedness of the Anointed, if we retain our confi- dence, from the first to the last.

3 But he was thought wor- 15 It is said, "To-day," hear thy of more splendor than Mo- his voice, and do not harden ses ; as he, who has built the your heart, as in the provoca- house, is more important than tion. the house.

4 Every house is built by 16 For some, when they had some man ; and God has made heard did provoke ; but not all, all things. who came out of Egypt, with Moses.

5 Moses was indeed faithful, 17 With whom was he griev- in all his family, as a servant ; ed, forty years ? Was it not for a witness of those things, with those, who had sinned, which were to be afterwards whose bodies fell in the wilder- proclaimed ; ness ?

6 But the Anointed, as a Son 18 And to whom did he af- over his own flock ; and will be firm, that they should not enter so, if we retain the confidence, his rest, but to those who be- and our cheering hope, to the lieved not ? last.

7 Therefore, as the Holy Spir- 19 So, we perceive that those

could not enter, on account of unbelief. we may enter that rest, that no one may fall, in the same manner,—by unbelief.

## CHAPTER IV.

**L**ET us, therefore, be watchful, lest, notwithstanding the offer, which has been made to us, of entering his rest, some of us should come short of it: 12 And the proclamation of God is lively and powerful; and sharp, like a two-edged sword; which separates heart from mind, and joints from marrow. It is a discernor of the thoughts and designs of the soul:

2 For the good news has been proclaimed to us, and to them also: But the message proclaimed did not profit them, not having been received with confidence. 13 And there is no creature, that is not manifest to his sight; for all things are open and revealed to the eyes of him, with whom we must be conversant.

3 But we, who have believed, do enter into rest; as he said; "If they shall enter my rest," although the previous work had been finished, from the foundation of the world. 14 Since, then, we have a glorious High Priest, who is gone into the heavens, the Saviour, the Son of God, let us retain, boldly, our profession:

4 For it is said, in a certain place, that, on the seventh day, God did rest from all his works. 15 For he is not a High Priest, who is insensible of the nature of our infirmities; for he has been, in all points, tempted as we are; but without sin.

5 And in this place again, "If they shall enter my rest."

6 It seems, therefore, that some are to enter therein; and that they, to whom it was first preached, did not enter in, on account of unbelief. 16 Let us, therefore, come, with confidence, to the throne of favor, that we may obtain mercy, and find favor, in time of need.

## CHAPTER V.

7 And in another place, he limiteth it to a certain day, saying, (in the Psalms of David,) "To-day after so long a time." **A** HIGH Priest, selected from men, is ordained for men, in things, which appertain to God—To offer gifts and sacrifices on account of sin;— The expression is, "To-day, hear his voice, and do not harden your heart."

8 If Joshua had given them the rest, referred to, God would not afterward have spoken of another day; 2 To have compassion on the ignorant and the erring; being sensible, that he, himself is compassed with infirmity.

9 There is, therefore, a rest remaining for the people of God. 3 On this account, he owes to offer sacrifices on account of sins; for the people and for himself.

10 And he, who has entered his rest, has ceased from his work, as God did from his.

11 Let us labor, therefore, that 4 And no man assumes this honor to himself, but one who is called of God; as was Aaron.

5 And the Anointed did not glorify himself, and assume to be High Priest. It was he, who said to him, Thou art my Son; this day I have received thee.

6 And he saith also in another passage; "Thou art a Priest for ever, according to the order of Melchisedec.

7 The Anointed, in the days of his incarnation, offered prayers and supplications, with strong crying and tears, to him, who could save him from death, and was heard, with regard to the subject of his fears.

8 He was a Son, and learned obedience, by his sufferings.

9 And being perfected, he became the author of eternal salvation, to all those, who obey him.

10 He was called of God to be a high priest, according to the order of Melchisedec.

11 Of the Anointed, we have many things to say; and difficult to be understood; as you are dull of hearing;

12 For although, considering the time, you owe to be teachers; yet you have need that one teach you again, the first principles of the institutions of God; and are become such as have need of milk, rather than hearty food.

13 Those, who prefer milk, are those, who are unskilful in the doctrine of correctness—They are babes.

14 Nourishing meat is most appropriate for those, who are of full age—those, who, on account of exercise, have their senses exercised to discern, both good and evil.

## CHAPTER VI.

**T**HEREFORE, leaving the first principles of the doctrine of the Anointed, let us go on towards perfection, not laying the foundation again,—repentance for unregenerate works; confidence in God;

2 The doctrine of baptism; of the laying on of hands; of the resurrection of the dead; of final judgment, and the like.

3 And thus we will do if God permit.

4 For if persons have been once enlightened, and have received the heavenly gift, and have partaken of the Holy Spirit;

5 And have heard the good message of God; and have felt the power of the future world,

6 And then fall away, it is difficult to awaken them again to repentance; since they crucify of themselves, the Son of God again, and expose him openly to dishonor,

7 A piece of ground, which drinks up the rain, which falls often upon it, and produces herbs, suitable for those, by whom it is cultivated, receives blessing from God;

8 But that, which bears only briers and thorns is rejected; and is almost a curse. Its destination is to be burned over.

9 But, beloved, we believe better things of you; and things which are connected with salvation, although we thus speak:

10 For God is not unkind, that he should forget your deeds;—your labor of love, which you have done for his reputation, in administering to the saints.

11 And we wish that all of you would use the same diligence to the full assurance of hope, and would do so to the very last :

12 And would not be slothful; but followers of those, who, by confidence and patience, inherit the promises.

13 When God promised to Abraham, as he could affirm by none greater, he affirmed by himself;

14 Saying, surely, I will bless thee, and multiply thee.

15 And, after Abraham had patiently endured, he obtained the accomplishment of the promise.

16 Men affirm by the greater; And an oath of affirmation is an end of all strife.

17 And God disposed more assuredly to show, to the heirs of his promise, the immutability of his design, confirmed it by an oath of affirmation;

18 That, by immutable things; and as it is impossible for God to be false, we, who have fled for refuge, and have laid hold of the hope, which is offered us, might have full consolation.

19 And this hope is the anchor of our soul. It is sure and immovable; and extends within the vail,

20 Where the Saviour, the precursor, is, for us, entered; who is a priest for ever, in the order of Melchisedec.

#### CHAPTER VII.

**T**HIS Melchisedec, was king of Salem, and priest of the supreme God;—he who met Abraham, returning from his battle with the kings, and blessed him:

2 And, to whom Abraham

gave a tenth part of his spoils. His name, interpreted, is king of righteousness: And Salem, of which he was king, signifies peace.

3 As it relates to our records, he was without parentage; without a line of descent; having neither beginning of days, nor end of life; he was a priest without limitation; resembling, in those respects, the Son of God.

4 Notice the greatness of this personage, to whom even the patriarch Abraham, gave the tenth of the spoils.

5 The sons of Levi, they have the office of the priesthood; and were commanded to take tithes of the people, according to law—of their brethren, the descendants of Abraham.

6 But Melchisedec, whose descent is not reckoned from them, received tithes of Abraham, and blessed him; and he had the promises.

7 And unquestionably, the less must be blessed by the greater.

8 On earth, men, who die, receive tithes; but, in the heavens, he receiveth offerings, of whom it has been testified, that he liveth.

9 And it may be said, that Levi, who receives tithes, paid tithes by Abraham.

10 For he, being of the posterity of Abraham, was represented by him, when Melchisedec met him.

11 If the Levitical priesthood, under which the people received the law, had been perfect, there would have been no need that another priest should arise,

in the order of Melchisedec, and not in the order of Aaron.

12 But the priesthood, being changed, there has been also a change of the law.

13 He, to whom these things relate, belonged to another tribe; for which no one ministered at the altar.

14 For it is clear, that our Sovereign, was of Judah, to which tribe, Moses gave no participation in the priesthood.

15 But it is evident, that another priest has arisen, resembling Melchisedec:

16 Who is constituted, not to enforce temporal commandments; but to exhibit the power of an endless life.

17 For God has said of him; Thou art a priest for ever, in the order of Melchisedec:

18 It is certain that there has been an annulling of the former commandments, on account of their deficiencies.

19 Tried by the law, no one could be adjudged to be perfect; but, by our better hope, which is afforded us, we may be; and, in this hope, we approach into the presence of God.

20 As the Saviour was not constituted a priest, without confirmation,

22 He is the surety of a better covenant;

21 For the priests, under the law, were constituted without confirmation; but the Saviour, with the confirmation of him, who said unto him, The Sovereign hath affirmed, and will not repent, that thou art a priest for ever according to the order of Melchisedec.

23 They indeed were many; because they were liable to death.

24 But the Saviour, because he continueth for ever, hath a priesthood without succession;

25 Therefore, he can save all those, who come to God by him; since he ever liveth to intercede for them.

26 And such a high priest was suitable for us; one who is holy, harmless, undefiled, separate from sinners, and placed high, in the heavens.

27 One who needeth not daily, (like those high priests,) to offer sacrifice, first for his own sins; and then for the people's; for this he did once, and once only, when he offered himself.

28 The law constitutes men high priests, who have infirmity; but the oath of confirmation, which was since the promulgation of the law, has appointed the Son, who is consecrated for ever.

#### CHAPTER VIII.

OF the things which have been said, this is the sum. We have a high priest of this description, who is seated on his throne, at the right hand of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which was not erected by man, but by the Sovereign.

3 It is the duty of every high priest to offer gifts, and sacrifices. Therefore, it was necessary, that the Saviour also, should have something to offer.

4 If he were on earth, he would not be a priest; for there are already priests, who offer gifts according to the law;

5 Who minister to the sample



and shadow of heavenly things. was old : Now, that which is old  
Moses when he was about to make the tabernacle, to which  
they minister, was instructed of God, to make all things accord-  
ing to the pattern, which was shown to him on the mount. and decayed, is ready to vanish  
away.

## CHAPTER IX.

6 But the Saviour has obtained a more excellent ministry ; and is the mediator of a better covenant ; and which was established upon greater promises.

7 If the first covenant had been faultless, there would have been no need of a second.

8 But the Sovereign finding fault in it, saith, Behold the days come, when I will make a new covenant with the house of Israel, and with the house of Judah.

9 Not according to the covenant, which I made with their fathers, when I took them by the hand to lead them out of the country of Egypt : For they did not continue in my covenant, and I did not regard them, saith the Sovereign.

10 This is the covenant that I will make with the people of Israel in process of time, saith the Sovereign. I will impress my laws upon their minds ; and write them upon their heart. I will be to them a God, and they shall be to me a people.

11 And they shall not say, each to his brother, and his neighbour ; Know the Lord ; for all shall know him, from the least to the greatest.

12 I will be merciful to their unrighteousness, and their sins, and their iniquities, I will remember no more ;

13 As he calls it a new covenant, it is evident that the first

IN the first covenant, there were ordinances of divine service, and a worldly sanctuary.

2 There was a tabernacle made ; in the first division of which, was the candlestick, and the table, and the show-bread ; which division is called the sanctuary.

3 Within the second veil was the part of the tabernacle, which is called the holiest of all ;

4 Which division contained the golden censer, and the ark of the covenant, overlaid with gold ; in which was the golden pot of manna, and Aaron's rod which budded ; and the tables of the law ;

5 And over the ark, the cherubims of glory, shadowing the mercy seat : Of which I cannot now speak particularly.

6 These things thus arranged, the ordinary priests went always into the first division of the tabernacle, to perform their service to God.

7 But the high priest went once, every year, alone, not without blood, which he offered for his own sins, and for those of the people ;

8 The Holy Spirit thus signifying, that the way into the holiest of all, was not made public, while the first tabernacle was yet standing.

9 It was a representation, suitable to the time, then present ; in which were offered, both gifts and sacrifices, which could not render him, who performed the service, perfect, with respect to the conscience.

10 The service consisted in meats and drinks, and various washings and carnal ordinances required of them, until the time of re-organization ;

11 But the Anointed has come a High Priest of future good things ; ministering at a greater and more perfect tabernacle ; one not made by hands, that is to say, not of human construction.

12 And not with the blood of goats and calves ; but with his own blood, he entered once into the holy place, having obtained eternal redemption for us.

13 Then, if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifies and purifies the flesh,

14 How much more shall the blood of the Anointed, (who through the eternal Spirit, offered himself, without spot to God,) cleanse your conscience from the defilement of dead works, that you may serve the living God.

15 It is for this cause, that he is the Mediator of the new covenant ;—that by the means of his death, for the redemption of those who had transgressed, under the first covenant, they, who are called, may receive the promise of eternal inheritance.

16 To render a bequest valid, it must be succeeded by the death of the testator.

17 A will has force, after men are dead ; but it has no validity at all, while the testator lives.

18 Therefore the first covenant was not dedicated without blood.

19 For, when Moses had spoken every precept, to all the peo-

ple, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled the book, and all the people ;

20 Saying this is the covenant, which God has enjoined upon you.

21 He sprinkled likewise, with blood, the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law, cleansed with blood : and without the shedding of blood, there is no remission.

23 It was necessary, therefore, that the representations of things in the heavens, should be purified with these ; but the heavenly things themselves, with better sacrifices than these.

24 And the Anointed is not entered into the holy places, which are made with hands, which are but the representations of the true ; but into the heavens themselves, now to appear in the presence of God, for us :

25 Nor was it necessary, that he should offer himself often, as the high priest enters into the holy place, every year, with the blood of others,

26 For then must he have often suffered, since the foundation of the world ; but now he hath appeared once, in these latter times, to remove sin, by the sacrifice of himself.

27 As it is appointed for men once to die, and after that the judgment,

28 So the Anointed was once offered to bear the sins of many : And to those who look for him, he will appear the second time, without sin, unto salvation..

## CHAPTER X.

**T**HE law having relation only to the shadow of good things to come, and not to the very things themselves, can never, by those sacrifices, which are offered year after year, continually, constitute those, who offer them, perfect.

2 Or else they would not have ceased to be offered : For, the worshippers, if cleansed, by them, would have had no more consciousness of sins.

3 In those sacrifices, there is a recognition of sins every year :

4 For, it is not possible, that the blood of bulls and of goats, can remove sins.

5 Therefore, when the Anointed cometh into the world, he saith, Sacrifice and offering, thou didst not desire, but hast prepared for me, a body.

6 In burnt offerings and sacrifices for sin, thou hast ceased to have pleasure.

7 Then, said he, Lo, I come, (in the volume—the bible, it is prophesied of me,) to do thy will, O God.

8 When he had said, as above. Sacrifice, and offering, and burnt offerings; and offerings for sin, which are offered by the law, thou didst not desire, neither hadst pleasure therein.

9 Then, said he, Lo, I come to do thy will, O God. (He taketh away the first, that he may establish the second.)

10 By which will, we are sanctified, through the offering of the body of the Anointed, once for all.

11 Every priest stands, daily ministering, and offering often

the same sacrifices, which can never remove sin.

12 But the Anointed, after he had offered one sacrifice for sins, sat down for ever, at the right hand of God ;

13 From thenceforth waiting, until his enemies be made his footstool.

14 For by one offering he hath perfected forever, those, who are sanctified.

15 Of this the Holy Spirit is a witness for us ; for he says, (as before quoted.)

16 This is the covenant which I will make with the people of Israel : In process of time, saith the Sovereign, I will impress my laws upon their minds, and write them upon their hearts ;

17 Their transgressions, and their iniquities, I will no more remember.

18 Now, where there is remission of sins, there is no more offering for sins.

19 Therefore, brothers, having confidence to enter the holiest of all, by the blood of the Saviour—

20 By a new and living way, which he hath set apart, for us, by the vail, that is to say, his flesh ;

21 And having a High Priest, who is over the house of God,

22 Let us draw near with a true heart, in full confidence, having our heart sprinkled from an evil conscience, and our persons washed with pure water :

23 And let us hold fast, the profession of our confidence, without wavering ; for he is faithful who promised.

24 Let us regard one another ;

exciting each other to love and to good works ;

25 Not neglecting the assembling ourselves together ; as it is the custom of some to do ; but exhorting one another ; and so much the more, as you see the day approaching.

26 And if we sin wilfully, after we have received the knowledge of the truth, there is no more sacrifice for your sins,

27 But a certain, and fearful judgment; and fiery indignation, in expectancy, which will devour all enemies.

28 He, who despised the law of Moses, died without mercy, on the testimony of two or three witnesses.

29 Of how much severer punishment, do you suppose, he will be thought deserving, who has despised the Son of God, and has considered the blood of the covenant, by which sinners may be sanctified, an unholy thing, and has abused the merciful Spirit.

30 We know him, who has said, Vengeance is mine, I will recompence, And this also, The Sovereign will judge his people.

31 It is a fearful thing, to fall into the hands of the living God.

32 Call to remembrance the former days, in which, after you were illuminated, you endured a great contest with afflictions :

33 When you were made a gazing-stock, on account of your afflictions and sufferings ; and when you were companions of those who were in similar circumstances.

34 You had compassion for me when I was in my bonds ; and rejoiced at the spoiling of your

goods ; knowing that you have, in the heavens, a better, and an enduring inheritance.

35 Relinquish not, therefore, your confidence, which has a great reward.

36 You have need of patience : That, having done the will of God, you may receive the accomplishment of the promise.

37 Yet a little while, and he, who is to come, will come, and will not delay.

38 The just, live by confidence. If any man shall fall back, the Sovereign will have no pleasure in him.

39 But we are not of those, who fall back into perdition : but of those, who believe to the saving of the soul.

#### CHAPTER XI.

**C**ONFIDENCE in God is the substance of things, hoped for ; and the evidence of things, not seen.

2 By it, the ancients obtained a good reputation.

3 By confidence, we know, that the worlds were framed by the command of God—that the things, which are seen, were not made of things, which are visible.

4 By confidence, Abel offered to God, a more excellent sacrifice than Cain, by which, he obtained evidence that he was righteous ; God testifying of the propriety of his gifts : And by that offering, he, although dead, yet speaks.

5 On account of his confidence, Enoch was translated, that he should not die ; and could not be found ; because God had conveyed him away : For,

before his translation, he had evidence that he pleased God : they were pilgrims, and strangers on the earth.

6 But, without confidence, it is impossible to please him ; For he, who comes to God, must believe that he exists ; and that he is a rewarder of those, who seek him with delight.

7 By confidence, Noah, being warned of God, of things, not then seen ; moved by fear, built an ark, to save his family : By which, he condemned the world, and became the heir of that correctness, which is by confidence.

8 By confidence, Abraham, when he was called to go into a place, which he should afterward receive as an inheritance, obeyed ; and went out, not knowing whither he should go.

9 By confidence, he journeyed in the land of promise, in a country of strangers ; living in tents, with Isaac and Jacob, the heirs with him, of the same promise.

10 For he sought a city, which has a foundation, whose builder is God.

11 By confidence, Sarah also received strength to conceive, and had an infant, when she was past the usual age. She judged him to be faithful, who had promised.

12 And there descended, even from one, and he, as it were, dead, as many as the stars of the sky ; and as the sand which is by the sea shore—innumerable.

13 These all died in confidence, not having received the fulfilment of the promises ; but having seen them afar off ; and were persuaded of them ; and embraced them ; and confessed that

14 And they, who say such things, declare plainly that they seek a country.

15 But if the country, from which they came out, had been the country, of which they were mindful, they might have had opportunity to return.

16 They, therefore, desire a better country, that is a heavenly one. And God is not ashamed to be called their God ; for he has prepared for them a city.

17 By confidence, Abraham, when he was tried, offered up Isaac ;—he who had received the promises, offered up his only son :

18 Of which son it was said, From Isaac your descendants shall be reckoned.

19 Accounting, that God was able to raise him even from death ; from whence he received him, as by representation.

20 By confidence, Isaac blessed Esau and Jacob, with reference to things to come.

21 By confidence, Jacob, when he was dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.

22 By confidence, Joseph when he died, mentioned the departing of the Israelites, and gave commandment respecting his bones.

23 By confidence, Moses, when an infant, was hid, by his parents during three months, because they saw, that he was a suitable child ; and they were not afraid, of the king's commandment.

24 By confidence, Moses, when he was of age, refused to be called the son of Pharaoh's daughter ;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a time;

26 Estimating reproach for the Anointed, to be greater riches, than the treasures in Egypt; for he had respect to a reward.

27 By confidence, he left Egypt; not fearing the wrath of the king. He endured as if seeing Him, who is invisible.

28 By confidence, he observed the passover;—the sprinkling of blood,—lest the angel, who destroyed the first born, should touch them.

29 By confidence, they passed through the red sea; as on dry land; which, the Egyptians, attempting to do, were drowned.

30 On account of confidence, the walls of Jericho fell down after they had been encompassed seven days.

31 On account of confidence, Rahab, although formerly a lewd woman, did not perish with the unbelievers; for she received the spies with peace.

32 And why should I say more; for the time would fail me to tell of Gideon, of Barak, of Sampson, of Jephtha, of David, of Samuel, and of the prophets;

33 Who, by confidence in God, subdued kingdoms, conducted correctly, obtained promises, stopped the mouths of lions,

34 Quenched the raging fire, escaped the sword, in weakness were made strong, became valiant in battle, and put to flight the armies of the aliens.

35 Some women received their dead, brought to life again; and others were tortured, not accept-

ing deliverance, that they might obtain a better resurrection.

36 Others had trial of mockings and scourgings; yea of bonds and imprisonment.

37 They were stoned; and were sawn in two; were attempted; were slain by the sword: they wandered about in sheep skins and goat skins; destitute, afflicted, tormented.

38 (Of whom the world was not worthy.) They wandered in deserts; and in mountains, in dens and in caves of the earth.

39 None of these, although, they had obtained a good reputation by their confidence, had yet received the accomplishment of the promises.

40 God having provided some better thing for us, that they without us should not be complete.

## CHAPTER XII.

SINCE therefore, we are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which most easily tempts us; and let us run with patience the race, which is before us.

2 Looking at the Saviour, the source and perfecter of our confidence: who, for the joy, which was offered to him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 Contemplate him, who endured such contradiction from sinners. lest you be weary, and faint in your souls.

4 You have not yet resisted to blood, in striving against sin.

5 And you have forgotten that exhortation, which is addressed

to you, as to his children; My son, do not despise the chastening of the Sovereign, nor faint, when you are rebuked by him: ing up, should trouble you; and, by it, many be defiled.

6 For those, whom the Sovereign loveth, he chasteneth, and scourgeth every son, whom he receiveth. 16 Lest there be some fornicator, or profane person, like Esau, who, for a morsel of meat, sold his birth-right.

7 If you endure chastisement, God dealeth with you as with sons; for what sort of son is he, whom the Father does not chastise. 17 And you know that afterwards, when he would have inherited the blessing, he was rejected: And he found no opportunity for its recovery, though he sought it carefully, with tears.

8 But if you are without chastisement, of which all are partakers, then are you illegitimates, and not sons. 18 You are not come to the mount, which might not be touched; and which burned with fire; nor to blackness, and darkness, and tempest;

7 We have had fathers of human kind, who corrected us, and we revered them: Shall we not much rather, be subject to our Father, the Spirit, and live? 19 And to the sound of a trumpet, and an audible voice; which voice, they, who heard, entreated that the words might not be spoken to them any more.

10 They indeed, during a few days, chastised us, according to their own pleasure; but he for our own profit, that we might be partakers of his holiness. 20 For they could not endure that, which was commanded: And if even a beast should touch the mountain, it was to be stoned or thrust through with a dart.

11 No chastisement, at the time, is joyous; but grievous: notwithstanding, afterwards, it yields the peaceful fruit of correctness, to those, who receive it. 21 And so terrible was the sight, that even Moses said, I do exceedingly fear and quake;

12 Lift up the hands, which are weary, and strengthen the knees, which are feeble. 22 But you are come to mount Zion, which is the city of the living God; the heavenly Jerusalem; and to an innumerable company of angels:

13 Make straight paths for your feet, lest the halting should be turned out of the way. Let them rather be healed. 23 To the general assembly and church of our elder Brother, whose names are recorded in the heavens; and to God, the judge of all; and to the spirits of just men, made perfect:

14 Promote peace with all mankind, and holiness, without which, no one shall see the Sovereign; 24 And to the Saviour, the Mediator of the new covenant, and to the blood for sprinkling, which promises better things

15 Observing diligently, lest some should fail of the favor of God; lest some bitter root, spring- 25 See that you do not refuse

him, who speaketh: For if they did not escape, who refused Moses, who spake on earth; much less shall we escape, if we turn away from him, who speaketh from the heavens.

26 His voice, then, shook the earth; and he has now promised; saying, Yet once more, I will shake, not only the earth, but also the heavens.

27 The expression, "Yet once more," implies the removing of the things, which are made; and that those things, which cannot be shaken, will remain.

28 Therefore, having received a kingdom, which cannot be removed, may we have the favor to serve God acceptably, with reverence and godly fear.

29 For our God is consuming fire.

### CHAPTER XIII.

LET brotherly love continue.

2 Entertain strangers; for some have, by this means, entertained angels, not aware of it.

3 Remember those, who are in bonds, as if bound with them: And those, who are in adversity, as being yourselves also in the body.

4 Marriage is honorable for all; but fornicators and adulterers; God will judge.

5 Let your conduct be without covetousness: And be content with such things as you have, for he has said, I will never forsake you, nor leave you.

6 So that we may boldly say, The Sovereign is my helper, I will not fear what man can do to me.

7 Regard those, who have the direction of you; whose confi-

dence corresponds; considering the subject of their conversation,—

8 The anointed Saviour; the same yesterday, to-day, and forever.

9 Be not turned aside by different and extraordinary doctrines: For it is a good thing, that the heart be established in favor; not in meats; for they have not profited those, who have been occupied with them.

10 We have an altar, of whose sacrifices, they, who serve at the tabernacle, have no right to eat.

11 The beasts, whose blood is brought into the sanctuary, by the high priest, for sin, are burned outside of the camp.

12 Therefore, the Saviour also, when he sanctified the people, with his own blood, suffered outside of the gate.

13 Let us go forth, therefore, unto him out of the camp, bearing his reproach.

14 For, here, we have no permanent city; but we are looking for one to come.

15 And, by him, let us offer the sacrifice of praise to God continually,—the fruit of our lips, giving thanks to him, by name.

16 And, to do good, and to communicate, forget not: For with such sacrifices, God is well pleased.

17 Obey those, who have the direction of you, and submit yourselves; for they watch for your soul, and must give account; that so they may give it with joy, and not with grief; for their grief is unprofitable for you.



18 Pray for us; for we think Saviour, the Anointed; to whom we have a good conscience, and be splendor, forever. Amen. are disposed, in all things, to live (Verily.) honestly.

19 Do so, I entreat you, that 22 And I entreat you, brothers, to listen to exhortation. I may be restored to you the have written a letter to you in a sooner. few words.

20 Now may the God of 23 Our brother Timothy is set peace, who brought again, from at liberty. Accompanied by him, death, our sovereign Saviour; (if I come soon,) I will see you. that great shepherd of the sheep, 24 Salute all those who have make you perfect, in every good the direction of you, and all the work, by means of the blood of saints. They of Italy salute you. the everlasting covenant;

21 That you may do his will; 25 May divine favor attend you all. Amen. (Verily.) producing in you that, which is Written for the Jews, at Italy, well-pleasing in his view, by the and sent by Timothy.

### *A general letter of James.*

#### CHAPTER I.

**J**AMES, a servant of God, and of the sovereign Saviour, the Anointed, to the twelve tribes of Israel, which are dispersed abroad, sends greeting.

2 My brothers, consider it a matter of joy, when you fall in to various temptations;

3 For the trying of your confidence produces patience.

4 Let patience have full exercise, that you may be perfect and complete, wanting nothing.

5 If any lack wisdom, let them ask it of God, who giveth to all mankind liberally, and reproacheth not, and it will be given him.

6 But let them ask with confidence, not wavering; for one, who wavers, is like a wave of the sea, driven by the wind and tossed.

7 Let not such an one think that he will receive any thing of the Sovereign.

8 For double minded persons are unsteady, in all their conduct.

9 Let the brother of low degree rejoice, in being exalted;

10 But the rich in being brought low; for he will pass away, like the blossom of the grass.

11 As soon as the sun is risen, with its burning heat, it withers the grass, and its blossom falls; and the beauty and form of it is lost. So shall the rich man fade away in his career.

12 Happy are they, who endure temptation; for, after they have been tried, they will receive life—the crown which the Sovereign has promised to those, who love him.

13 Let no one say, when he is tempted, I am tempted of God; for God cannot be tempted by evil; and does not tempt any one.

14 A person is tempted and enticed, when he is drawn away by his own desires.

15 Then, when lust has germinated it produces sin; and sin when it is perfected produces death.

16 Do not err, my beloved and to keep one's self untarnished by the world.

17 Every good and perfect gift is from above, and comes down from the Creator of the stars, with whom there is no variation, or even appearances of turning.

18 Of his own inclination he produced us, by means of the true message; that we might be a kind of first fruits of his creation.

19 My beloved brothers, let every man be quick to hear; but slow to speak, slow to anger.

20 For man's anger cannot produce God's correctness.

21 Therefore, lay aside all vileness; and all ugliness; and receive with meekness the engrafting of the message, which can save your soul.

22 But, be doers of the injunction, and not hearers only, deceiving yourselves.

23 For if any one be a hearer of the message, and not a doer, he is like a person seeing his face in a mirror.

24 He sees himself, and goes away, and immediately forgets what kind of person he is.

25 But the man, who examines the perfect law of freedom, and obeys it, he being not a forgetful hearer, but a doer of the work, shall be blessed in his deed.

26 If any man of you, though seeming to be religious, does not restrain his tongue, he deceives himself—his religion is vain.

27 Religion, which is pure, in the view of God, the Father, is this; To visit the widows and the fatherless in their affliction,

## CHAPTER II.

MY brothers, do not prostitute your confidence in the sovereign Saviour, the Anointed, to partiality for persons.

2 If there come, into your assembly, a man having a gold ring, and elegant attire; and there come also, a poor man, in coarse raiment,

3 And you have a particular respect to him, who wears the gay clothing, and say to him; Sit here, in a good place, and you say to the poor man; Stand there, or Sit here under my footstool.

4 Are you not partial, and become judges, having incorrect views?

5 Observe, my beloved brothers; Has not God selected those, who are poor, in the things of this world, to be heirs of that dominion, which he has promised to those, who love him?

6 But you despise the poor. Do not rich men oppress you; and bring you before the judgment seats?

7 And do they not blaspheme that precious name from which you are named?

8 If you obey the law of our King, according to the writings; "Thou shalt love thy neighbor, as thyself," you do well;

9 But if you are partial to persons, you commit sin; and are condemned by the law, as transgressors.

10 For, if we observe the whole law besides, but offend in one point, we have violated the whole.

11 For, he, who said, Do not

commit adultery, said also, Do not kill. So that if you do not commit adultery; yet if you kill, you are a transgressor of the law.

12 Say, and do, as becomes those, who are to be judged by the law of freedom.

13 For they, who are unmerciful will receive condemnation without mercy; for mercy requires the exercise of condemnation.

14 What advantage is it, my brothers, for a man to say he has confidence, if he does no deeds; can confidence save him?

15 If a brother or sister be destitute of clothing and of food,

16 And one of you say to them, Go in peace, be warmed and filled; but give them not those things, which are necessary for the body, of what advantage is it?

17 So confidence, being alone, and not attended with deeds, is dead.

18 Yes, a man may say, You have confidence but I have deeds. Can you show me your confidence without your deeds? but I can show you my confidence by my deeds.

19 You believe that there is one God; you do well; but the devils also believe and tremble.

20 Would you wish to know that confidence without deeds is dead; reflect,

21 Was not Abraham, our father, justified on account of his deeds, in offering Isaac, his son upon the altar?

22 Do you not perceive, that confidence operated with his

deeds; and that by his deeds confidence was perfected?

23 Thus the scripture was accomplished which says, Abraham believed God, and it was accounted to him for correctness; and he was called the friend of God.

24 You see then, that it is by deeds, that a person is justified and not by confidence alone.

25 And was not Rahab, the sorceress, justified by her deeds, in receiving the messengers, and sending them out another way?

26 As the body without the soul is dead, so confidence without deeds is dead.

## CHAPTER III.

**M**Y brothers, be not many of you masters; for we shall receive a more severe judgment.

2 For in many things we all offend. The person, who does not offend even in words, is perfect; and is able to restrain the whole body.

3 We put bits in horses' mouths, that they may obey us, and we turn their whole body.

4 The ships also, although they are so large, and are driven by fierce winds, are turned, by a very small helm, wherever the captain chooses.

5 So the tongue is a little member, but boasts of great things. See, how large a material, a little fire inflames!

6 And the tongue is like fire. It is a body of iniquity. The tongue, one of the members, defiles the whole body; inflames the whole nature; and is itself set on fire by the devil.

7 Every kind of beasts, of birds and of fish, and of marine

animals may be tamed, and has been tamed by mankind,

8 But no one can tame the tongue. It is an ungovernable evil; full of deadly poison.

9 With it we bless God: and with it we curse men, who are created in the likeness of God.

10 Blessing and cursing issue from the same mouth. My brothers, these things should not be so.

11 Does a fountain send forth, both sweet water and bitter, at the same place?

12 Can a fig tree bear olives? or a vine bear figs?

13 If any one among you has wisdom and knowledge, let him show it by his deeds, and by good conversation, joined with the meekness of wisdom.

14 But if you have bitter envying and strife, do not glory; for you misrepresent the truth.

15 This wisdom does not come from above; but is earthly, sensual, devilish.

16 For where envy and strife are, there is confusion, and every evil deed.

17 The wisdom, which is from above, is pure, peaceable, gentle, and easy of access; full of mercy and other good fruit; it is without partiality and without hypocrisy.

18 And the seed of correctness is sown in a time of peace; and by those who make peace.

#### CHAPTER IV.

**F**ROM whence come war and contention among you? Do they not come from your desires, which make war within you?

2 You desire, yet do not possess; you kill and wish to have, but cannot obtain; you fight, and make war, yet you have not, because you ask not.

3 And although you may ask, yet you receive not, because you ask improperly, and that you may expend it upon your desires.

4 Flatterers, both men and women, do you not know, that the friendship of the world, is an enemy to God? Whoever, therefore, is a friend of the world, is an enemy to God.

5 Do you think that the scripture says improperly; The disposition, which resides in us, has desires, which would produce food for envy.

6 But God gives more favour. And it says also, God resisteth the proud; but gives favour to the humble.

7 Submit yourselves, therefore, to God. Resist the devil, and he will flee from you;

8 Approach to God, and he will approach to you. Sinners, wash your hands. You of divided minds, purify your affections.

9 Afflict yourselves, and mourn and weep; let your laughter become sorrow, and your joy be grief.

10 Humble yourselves before God, and he will exalt you.

11 Brothers, do not speak evil of one another. He who speaks evil of his brother, and judges his brother, discredits the law; and has become a judge in the law: but, if you are a judge in the law, you are not an obeyer of the law, but a judge.

12 There is but one law-giver, and he is able to save, or to de-

stroy. Who are you, then, that you should judge another ?

13 Away with those, who say, To-day, or to-morrow, we will go to some city, and continue there a year, and buy, and sell, and make profits :

14 For you do not know what will take place on the morrow. What is your life ? It is a vapour, which appears for a little time, and then vanishes away.

15 You should say, If the Sovereign will, we shall live, and do this or that.

16 But you delight in self-confidence : all such delight is evil.

17 And to those, who know how to do good ; but do it not, it is a greater sin.

## CHAPTER V.

**R**ETIRE, rich men, weep and howl, on account of the miseries which are to come upon you.

2 Your produce is corrupted ; your garments are moth-eaten ;

3 Your gold and silver are cankered, and the rust of them will be proof against you ; and will eat your flesh like fire. You have heaped treasure together, for your last days ;

4 But the wages of the laborers, who have reaped your fields calls for vengeance ; and the cries of those, who have reaped, have reached the ears of the Sovereign of Sabaoth.

5 You have lived in pleasure on the earth, and been wanton : you have nourished your appetite, as on a slaughter day.

6 You have condemned and killed the just, although he does not oppose you.

7 Be patient brothers, notwith-

standing, until the coming of the Sovereign. The farmer waits for the precious fruits of the earth, until he receive the early, and the latter rain.

8 Do you be patient also ; fortify your minds ; for the coming of the Sovereign is near.

9 Brothers, do not deal parsimoniously with one another, lest you be condemned ; for see, the judge stands before the door.

10 My brothers, take those prophets, who have spoken in the name of the Sovereign, for an example, in suffering affliction, and in patience.

11 For we consider those the happy, who endure. You have heard of the patience of Job ; and have seen the design of the Sovereign in it—that the Sovereign is compassionate and of tender mercy.

12 Above all things, my brothers, do not swear profanely ; neither by heaven, by earth, or by any other oath ; but let your yes, be yes, and your no, no, lest you fall into reproach.

13 If any among you are afflicted, let them pray ; if any are merry, let them sing psalms.

14 If any are sick among you, let them send for the old men of the church, and let them pray with him, anointing him, in the name of the Sovereign ;

15 For the prayer of confidence, shall save the sick ; and the Sovereign will restore him to health ; and if he have committed sins, they will be forgiven him.

16 Confess your faults to one another, and pray for one another, that you may be cured. The

sincere and fervent prayer of a the heavens gave rain ; and the correct man. avails much. earth produced her fruit.

17 Elias was a person possessing such passions as we possess ; and he prayed earnestly that it might not rain ; and it did not rain on the earth, during three years and six months.

18 And he prayed again, and many sins.

### *A general epistle of Peter, (the first letter.)*

#### CHAPTER I.

**P**ETER, a commissioner, of the Saviour, the Anointed, to the foreigners, who are scattered throughout Pontus, Galatia, Cappadocia, and Bithynia

2 Those, who, according to the fore-knowledge of God, the Father, and by means of the sanctification of the Spirit, have been chosen to obedience : and to the sprinkling of the blood of the Saviour, the Anointed. May favour and peace, be multiplied to you.

3 May God, the father of our sovereign Saviour, the Anointed, be praised, who, according to his abundant mercy, hath received us again, to a living hope, by means of the resurrection of the Saviour, the Anointed, from the tomb ;

4 And to an inheritance, incorruptible, uninjured, and unfading, reserved in the heavens for you,

5 Who are kept, by the power of God, by means of confidence, to salvation, which is to be manifested at the last times ;

6 On account of which, you rejoice greatly ; although now, for a time, (as is necessary,) you are in sorrow, by means of various temptations ;

7 That the trial of your confidence, (which is of much more importance, than that of gold, which decays, although it be tried, in the fire.) might be found to your praise, and honour, and splendour, at the appearing of the Saviour the Anointed ;

8 Whom you love, although you have not seen him ; and in whom, although you do not see him ; yet believing in him, you rejoice, with joy inexpressible, and full of splendour ;

9 Receiving the accomplishment of your confidence, the salvation of your soul ;

10 Of which salvation, the prophets have enquired, and have sought for, diligently ; and have prophesied of the favour, which you should receive.

11 Enquiring what it was, and what time the Spirit of the Anointed, which was in them, did suggest, when it testified beforehand, of the sufferings of the Anointed, and of the splendour which would follow.

12 And it was revealed to them, that it was not to themselves, but to us, that they were declaring those things ; which things are now reported to you, by those, who have proclaimed the good news, accom-

nied by the Holy Spirit, which is sent down from the heavens, which things the angels desire to understand.

13 Therefore, fortify your mind, be serious, and hope to the last, for the favor which is to be conferred upon you, at the appearing of the Saviour, the Anointed.

14 Like obedient children, not conducting according to your former desires, which you possessed in your ignorance ;

15 But as he, who has called you, is holy, so be holy yourselves, in all your conduct.

16 For it is written ; Be ye holy, for I am holy.

17 And if you pray to the Father, who, without partiality to particular persons, judgeth according to each one's deeds, pass the time of your journeying in fear ;

18 For you know, that you were not redeemed, from your light conduct, received by tradition from your fathers, with corruptible things, such as silver and gold :

19 But with the precious blood of the Anointed, as of a lamb, without blemish, and without spot ;

20 Who was indeed fore-ordained, before the foundation of the world ; but has been displayed, in these last times for you.

21 Who, by means of him, believe in God, who raised him from the tomb, and gave him splendour ; that your confidence might be in God.

22 Since you have purified your soul, by obeying the truth ; and by means of the Spirit, so as

sincerely to love the brothers, love one another with a pure affection and fervently,

23 Being re-produced, not from corruptible seed ; but from incorruptible—from the fiat of God, who liveth and continueth forever.

24 For all flesh is like the herb ; and the splendour of mankind is like the blossom of the herb ; The herb withers, and its blossom falls :

25 But the fiat of the Sovereign, endureth forever : and this is the fiat which is proclaimed to you by the good news.

## CHAPTER II.

**T**HEREFORE, laying aside all malice, and deceit, and hypocrisy, and envy, and evil speaking ;

2 Like infants, prefer the pure milk—the truth,—that you may grow by it ;

3 If indeed, you have tasted, that the Sovereign is favorable ;

4 To whom coming, as to a genuine stone, rejected by mankind ; but chosen of God and precious,

5 You, like brilliant stones, are built upon him, a spiritual house, a pure priesthood, to offer spiritual sacrifices, acceptable to God by means of the Saviour, the Anointed,

6 According to the scriptures ; See, I lay in Zion a principal, corner stone, selected and precious ; and he, who believes on him, shall not be confounded.

7 To you, who believe, he is precious ; but not to those, who are disobedient. The stone which the builders rejected is made the chief of the corner ;

8 But a stone of stumbling and rock of offence to those, who stumble against the truth, and are disobedient; to which destiny they were appointed.

9 But you are a chosen generation, a kingly priesthood, a pure nation, a peculiar people, to celebrate the praise of him, who has called you out of darkness into his wonderful light;

10 Who, in time past, have not been a people; but are now the people of God; who had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I entreat you, particularly, as being strangers and pilgrims, abstain from sensual desires; they are at war with the soul.

12 Let your conduct be honest among the Gentiles; that since they speak against you as evil doers, they may, by your good deeds, which they shall see, be led to honor God in the day of their trial.

13 Submit to every law of man, for the Sovereign's sake—to the King as supreme,

14 And to governors, as sent by the Sovereign to punish evil doers, and to praise and encourage those, who do well;

15 For such is the will of God; that by well doing you may silence the ignorance and folly of men:

16 Free; but not using your freedom as a cloak for malice; but as servants of God.

17 Honor all mankind. Love the brothers and sisters. Fear God. Honor the King.

18 Servants, be subject to your masters, with much fear,

not only to the good and gentle, but also to the unkind.

19 For it is praise worthy, for a person for conscience' sake, and for God, to endure grief, suffering wrongfully.

20 What honor is it to take it patiently, when you are injured on account of your faults? but if when you do well and suffer for it, you take it patiently, this is acceptable to God.

21 For this purpose you were called. The Anointed suffered for us, setting an example for us, that we might follow his steps,

22 Who committed no sin, and practiced no deceit;

23 Who when he was reviled, did not revile again; when he suffered, he did not threaten; but committed himself to him, who judgeth rightly;

24 And who bore our sins in his own body, on the cross, that we, being dead to sin, might live to correctness; by whose stripes we are healed.

25 For you were like sheep going astray; but are now returned to the shepherd and minister of your soul.

### CHAPTER III.

AND let wives be subject to their husbands; that if, they do not obey the injunctions, they may be won by the conduct of their wives,

2 When they see your chaste conduct, mingled with respect.

3 Let your adorning be, not the outward adorning—the braiding of the hair, the wearing of gold, or the putting on of apparel;

4 But let it be of the hidden person—the heart—and with that which is not corruptible—



the ornament of a meek and quiet spirit,—which, in the view of God, is of great value :

5 For in this manner, in former times, the holy women, who trusted in God, adorned themselves ; being in subjection to their husbands ;

6 As Sarah obeyed Abraham, calling him sovereign ; whose daughters you are, as long as you conduct properly, and are not afraid with any slavish fear.

7 And let their husbands live with them in familiarity, giving honor to the wife, as to the more delicate person ; but as being fellow heirs of the favor—life.—that your prayers may not be rejected.

8 Finally, be all of one mind ; be generous to each other ; live like brothers ; be compassionate, be courteous ;

9 Not rendering injury for injury, or reviling for reviling ; but return blessing.

10 For they, who love life, and would see good days, should keep their tongue from injury, and their lips from deceit ;

11 They should avoid evil, and do good ; they should seek peace, and pursue it.

12 For the eyes of the Sovereign are upon the correct, and his ears are attentive to their prayers ; but the face of the Sovereign is against those, who do evil.

13 Who will hurt you, if you follow that, which is good.

14 And if you suffer on account of correctness, you are happy ; therefore, be not afraid, or troubled at their threats.

15 But enthrone the sovereign

God in your heart, and be prepared to answer every one, who, with meekness and fear, asks of you the reason of your hope ;

16 Maintaining a good conscience ; that they, who speak evil, of you, as of evil doers, and falsely accuse your good conduct, as it regards the Anointed, may be ashamed ;

17 For it is better, if such is the will of God, to suffer for well, than for evil doing ;

18 For the Anointed suffered for our sins, the just for the unjust, that he might bring us over to God ; being killed, as to the body, but brought to life by the Holy Spirit.

19 By which Spirit, he went, in the days of Noah, and preached to those enthralled spirits,

20 Who were, at that time disobedient, even while the patience of God was waiting for them—while the ark was in building,—in which few, that is, eight souls were saved by water ;

21 A figure similar to baptism, by which we are now saved ; not by the removing of the impurity of the flesh ; but by a correspondent clean conscience toward God—saved by means of the resurrection of the Saviour, the Anointed,

22 Who is gone into the heavens, and is on the right hand of God ; and angels and authorities and powers are made subject to him.

## CHAPTER IV.

AS the Anointed has suffered for us, in his body, possess the same mind ; for he, who has suffered in his body, will cease to sin,

2 And is not inclined to live the Anointed, to whom be praise the rest of his life to the desires and dominion forever. Amen. of mankind; but to the will of (Verily.) God;

3 For the time past of our life, should be sufficient for us, to which tries you; as if some strange thing had happened to you; have obeyed the will of the Gentiles; and to have lived in wantonness, in carnal desires, in excess of wine, in revellings, banquetings, and abominable idolatries;

4 Yet, they think it strange, 12 Beloved, do not think it strange respecting the fiery trial, that you do not run with them, which tries you; as if some into the same excess of riot, and account of the name—christian. speak evil of you; you are happy; for glory and the Spirit of God resteth upon you.

5 But they must give an account to him, who is prepared to judge the living and the dead. On their part, the Anointed is traduced; but, on your part, he is honored.

6 It was for this cause that 13 But let none of you suffer the good news was preached to as a thief, or as an evil doer, or those, who are dead (as before as a meddler in other people's stated) that they might be judged affairs. according to men, in the body; yet live according to God, in their spirit.

7 But the end of all things is 14 If any one suffer as a christian, let them not be ashamed; at hand; be serious, therefore, but let them praise God, on that account. and watch, and pray.

8 And above all things, have 15 For the time is come; and judgment is to begin in the family of God; but if it begin with a warm tenderness among yourselves; for tenderness will cover us, what will the end be of those, very many sins. who do not regard the good news of God.

9 Be hospitable towards one another, without grudging. 16 And if the correct are scarcely saved, where will the impious sinner appear?

10 Let every one use the gift, which they have received, for each other's benefit; like good stewards of the various favors of God. 17 Therefore, let those, who suffer according to the will of God, commit the keeping of their soul to him,—by well doing, as to a faithful Creator.

11 If any man speak, let him do so in accordance with the revelations of God. If any man minister, let him do so, as of the ability which God giveth; that God, in all things, may be honored, by means of the Saviour, 18 And if the correct are scarcely saved, where will the impious sinner appear? 19 Therefore, let those, who suffer according to the will of God, commit the keeping of their soul to him,—by well doing, as to a faithful Creator.

#### CHAPTER V.

I EXHORT the old men, who are among you, (I, who am also an old man, and a witness of the sufferings of the Anointed;

and a partaker of the splendor, which is to be displayed.)

2 To feed the flock of God, which is among you, taking the superintendence of it; not by constraint, but willingly; not for money, but freely;

3 Nor as being sovereigns over God's heritage; but as examples to the flock.

4 And when the principal Shepherd shall appear, you shall receive a glorious crown, which will not fade away.

5 And do you, who are younger, submit to the older; yes, all of you, be subject to one another, and be clothed with humility: for God opposeth the proud; but giveth favor to the humble.

6 Humble yourselves, therefore, under the powerful hand of God; that he may exalt you, at the proper time:

7 Casting all your care upon him; for he careth for you.

8 Be serious; be vigilant; for your enemy, the devil, goes about seeking for those, whom he may devour.

9 Resist him firmly, and with confidence; remembering, that the same afflictions are experienced by your brothers, who are among the men of the world.

10 But may the source of all favor, who hath called us to his eternal splendor, by the anointed Saviour, after you shall have suffered for a time, make you complete,—establish, strengthen and settle you.

11 To whom be splendor and dominion forever. Amen. (Verily.)

12 By Silvanus, a faithful brother to you, (as I suppose,) I have written, thus briefly; exhorting you, and testifying that that, on which you stand, is the true favor of God.

13 The church, which is at Babylon, chosen together with you, salutes you. and Marcus, my son, does so, also.

14 Greet one another with a kiss of tenderness. May peace attend you all, who belong to the anointed Saviour. Amen. (Verily.)

### *The second letter of Peter.*

#### CHAPTER I.

SIMON Peter, a servant and a commissioner of the Saviour, the Anointed, to those, who have obtained the same precious confidence, which we have, through the correctness of God, and of our Saviour, the Anointed;

2 May favor and peace be increased to you, by means of the knowledge of God, and of the Anointed, our Sovereign,

3 In the same manner, as divine power hath given to us, all things which pertain to life

and purity; even, by means of the knowledge of him, who hath called us to splendor and virtue;

4 By which, exceeding great and precious promises are made to us; that, by means of the things promised, you might be partakers of the divine nature; and might escape the corruption, which is in the world, by means of carnal desires.

5 And besides, giving all diligence, add to your confidence, virtue, knowledge,

6 Temperance, patience, piety,

7 Brotherly kindness, and tenderness to all mankind.

8 For if you have these things, and abound in them, you will not be unfruitful in the knowledge of our sovereign Saviour, the Anointed :

9 But they, who lack these things, are blind ; they cannot see far off ; and have forgotten, that they were cleansed from their former sins.

10 Therefore, brothers, be diligent, to make your calling and election manifest. If you do these things, you will never fall.

11 And by this means, a free entrance will be given you, into the everlasting dominion, of our Sovereign, and Saviour, the Anointed.

12 Therefore, I will not be negligent, to remind you of those things continually, though you know them, and are at present, established in the truth :

12 Yes, I think it proper to excite you, as long as I am in this tabernacle, (the body,) by reminding you ;

14 For I must soon put off this tabernacle, as our sovereign Saviour, the Anointed, has exemplified to me.

15 And I will endeavor, that you may be able, even after my decease, to have those things constantly in remembrance ;

16 For we have not followed cunningly devised fables, when we have represented to you, the power, and coming, of our sovereign Saviour, the Anointed ; for we were eye witnesses of his greatness :

17 For he received from God,

the Father, such honor, and splendor ; and there came a voice to him, from the brightness of that splendor, which seemed to say, " This is my beloved Son, in whom I am well pleased."

18 And that voice, we heard, when we were with him, in the holy mountain.

19 We have also a more sure declaration—the prophecies, to which you should give attention: as to a light, which shines in darkness, until the day shall dawn, and the day star shall arise in your heart.

20 And know this especially, that no prophecy of the scripture should be interpreted in a private manner ;

21 For the prophecies of former times have not come to us by the will of men : Holy men of God spake as they were moved by the Holy Spirit.

## CHAPTER II.

**B**UT there have been false prophets among the people : and there will be, false teachers among you, who will introduce fatal heresies among you privately ; even denying, that they believe in the Sovereign, who bought them ; and will bring upon themselves speedy destruction.

2 And many will follow their pernicious practices : on whose account, the way of peace will be reviled ;

3 And to gratify their covetousness, they will make gain of you, by false representations ; but their condemnation has been, for a long time, advancing upon them, and does not slumber :

4 For if God did not spare the incorrectness; as persons, who angels, who sinned; but cast take pleasure in rioting, even in them into hell, and bound them in the daytime. They are spots and with chains, in darkness, to be reserved for judgment; blemishes, sporting with their own deceptions; and notwithstanding, least with you.

5 And did not spare the old world; but spared Noah, (a preacher of correctness,) and several other persons; and brought a flood upon that ungodly world; 14 They have eyes full of lasciviousness, and cannot cease from sin; they beguile inconstant people, and have a heart accustomed to covetous practices, — accursed children.

6 And condemned the cities of Sodom and Gomorrah; consuming them to ashes; and making them an example to those, who should afterwards, live in impiety; 15 Who have forsaken the right way, and have gone astray, following the example of Balaam, the son of Bosor, who loved the wages of incorrectness.

7 But saved just Lot, harrassed by the filthy conduct of those wicked people; 15 And was rebuked for his incorrectness; a dumb ass speaking with a human voice, and reproving the anger of the prophet.

8 For that correct man, residing among them, was harrassed in his correct soul, by their unlawful deeds. 17 They are wells without water; clouds which are driven by the tempest; for whom, the obscurity of darkness is reserved; forever to continue;

9 If it is so; then, the Sovereign knoweth how to deliver the pious from temptation; and to reserve all the unjust, for the day of judgment, to be punished: 18 For they speak great, swelling vanities; and allure by carnal desires, and wantonness, those, who had entirely escaped from those, who live in sin.

10 And especially those, who conduct in a carnal manner, — with unclean desires; and, who despise authorities; for they are presumptuous, obstinate; and are not afraid to speak evil of dignitaries. 19 Although they promise them liberty, they themselves are the slaves of corruption; for a person is brought into servitude, by whatever he is overcome:

11 But angels, although great in power and dignity, do not rail against them, in the presence of the Sovereign: 20 And if, after they have apparently escaped the pollutions of the world, by means of the instructions of the Sovereign and Saviour, the Anointed, they are again entangled in them and overcome, their ending is worse than the beginning:

12 Yet they, like brute animals, created to be taken and destroyed, speak evil of things, which they do not understand, and will perish in their own corruption. 21 For it would have been

13 Receiving the reward of

better for them never to have the day of judgment, and of the known the way of correctness, destruction of impious men. than, after having known it, to 8 And, beloved, be not ignorant of the fact, that with the which had been given them ; Sovereign, one day is as a thousand years, and a thousand years as one day.

22 But it is happened to them, according to the true saying ; The dog will return to that, which he has vomited, and the sow which is washed, to her wallowing in the mud.

### CHAPTER III.

**B**ELOVED, I now write a second letter to you, in which as well as in the first, I endeavor to excite your minds to remembrance ;

2 That you may call to mind the words, which, in former times, were spoken by the holy prophets ; and the commandments, given by us the commissioners of the Sovereign and Saviour.

3 Recollect this especially, that in the latter days, scoffers will come, following their own desires,

4 And saying, Where is the fulfillment of the promise of his coming ? Since the fathers have died, all things continue as they were from the beginning of the creation :

5 Of this they are willingly ignorant, that in former times, the heavens were made by the fiat of God, and the earth also ; that which is out of the water, and that which is in the water ;

6 By which water, the earth, which then was, being overflowed, perished ;

7 But the heavens and the earth which now exist, are, by the same fiat, reserved for fire, at

9 The Sovereign is not remiss respecting his promise, as some men view remissness ; but is forbearing towards us ; not desirous that we should perish ; but that all should be brought to repentance.

10 The day of the Sovereign will come like a thief in the night. The heavens will then pass away with a great noise, and the elements will melt with intense heat ; the earth also, and the fabrications which are therein, will be burnt up.

11 Since, then, all these things are to be destroyed, how pious and holy should you be, in all your conduct,

12 Expecting and longing for the approach of that day of God, in which the heavens, being in flames, will be dissolved, and the elements will melt with intense heat ?

13 For we, according to his promise, expect new heavens and a new earth, in which correctness dwells.

14 Therefore, beloved, since you expect such things, be diligent to be found of the Sovereign in peace, and without spot or blemish :

15 And consider that his forbearance is for salvation ; as our beloved brother Paul, according to the wisdom given to him ; has also written to you ;

16 Writing of these things in

all his epistles; in which there are some things difficult to be comprehended, which, they, who are unlearned and inconstant, pervert, as they do also the other scriptures, to their own destruction.

17 Therefore, beloved, since you are aware of that fact, be careful, that you do not, being

led astray by the perverseness of the wicked, fall from your foundation;

18 But increase in favor and in an acquaintance with the Sovereign and Saviour, the Anointed; to whom be splendor now and forever. Amen. (Verily.)

### *A general epistle of John, (the first letter.)*

#### CHAPTER I.

**T**HAT living speaker, who was at the beginning, whom we have heard, whom we have seen with our eyes, whom we have gaz'd upon and whom our hands have handled;

2 For that living being was shown, and we have seen and testify of, and show to you, that eternal being, who was with the Father, and was shown to us;

3 That being, I say, whom we have seen and heard, we recommend to you, that you may have fellowship with us; for our fellowship truly is with the Father, and with his Son, the Saviour, the Anointed.

4 And we write these things to you, that you may be full of joy.

5 And this is the message, which we have received from him; that God is light, and that in him, there is no darkness at all.

6 If we say that we have fellowship with God, and yet walk in darkness, we speak falsely, and do not proceed according to the truth.

7 But if we walk in the light, since he is in the light, we shall

have fellowship with one another. And the blood of the Saviour, the Anointed, his Son, will cleanse us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not with us.

9 But if we confess our faults, he is worthy of confidence, and may be just to forgive us, and to cleanse us from all unrighteousness.

10 If we say that we do not sin, we make God to speak falsely, and his declaration is not true of us.

#### CHAPTER II.

**M**Y young children, I write these things to you, that you may not transgress. But if any one shall sin, we have an advocate with the Father—the correct Sovereign, the Anointed.

2 And he is the reconciler for our sins; and not for ours only, but for those of all mankind.

3 And we shall know that we have knowledge of him, by our obeying his commandments.

4 He who says that he knows him; yet does not obey his commandments, is false, and the truth is not with him;

5 But in him, who obeys his

injunctions, the love of God is truly displayed; and by this display we know that we belong to him.

6 He who says, that he abides with him, ought to conduct as he conducted.

7 Brothers, I have not hitherto written you any new commandment; but those which you have had from the beginning. Those which you have hitherto received are the old commandments.

8 But now I write you a new commandment, which is just, as it relates to him and to you. The darkness is past and the true light now shines.

9 He who hates his brother, whatever his professions may be, is in darkness to this hour.

10 He who loves his brother is in the light, and has in him no cause for stumbling.

11 But he who hates his brother is in darkness, and walks in darkness, and knows not whither he goes, because darkness has blinded his eyes.

12 I write to you, little children, because your sins are forgiven you, for his merit's sake; and you have known the Father.

13 and 14 I write to you, fathers, because you have known him, who is from the beginning. I write to you, young men, because you are strong, and observe the commandments of God, and have overcome the wicked one.

15 Do not love the world, nor the things, which are in the world. The love of the Father is not in the man, who loves the world.

16 For that which is in the world—the desires of the carnal nature, the desires of the eyes, and the pride of life, are not of the Father, but are of the world;

17 And the world passes away, and the desires of it; but he, who performs the will of God, remains forever.

18 Little children, these are the latter times; and you have heard, that then, the opposer of the Anointed will come; and even now there are many opposers of the Anointed, by which we know, that it is now the latter times.

19 They went from among us; but they were not of us; for if they had been of us, they would, doubtless, have continued with us; but they left us, that it might be obvious that they were not all of us.

20 But you have an anointing from the Holy One, and know all things.

21 I have not written to you because you do not know the truth; but because you know it, and know that no lie is of the truth.

22 Who is more false than he, who denies that the Saviour is the Anointed.

23 He, who denies the Son, does not possess the Father.

24 Therefore, hold to that, which you have heard from the beginning, and you will continue in the Son and in the Father.

25 And he hath promised us eternal life.

26 I have written these things to you, on account of those who seduce you:

27 But the anointing which



you have received of God re-  
 mains upon you; and you have  
 no need that any one teach you;  
 for that anointing, teaches you  
 all things, and is true and not  
 false. Then, as it has taught  
 you, so remain in him.

28 Little children, remain in  
 him, that when he shall appear,  
 we may have confidence, and not  
 be ashamed before him at his  
 coming.

19 You know that he is cor-  
 rect, and that therefor every one  
 does correctly, who proceeds  
 from him.

## CHAPTER III.

SEE what love the Father hath  
 for us, to call us the sons  
 of God. They, who are of the  
 world, do not recognize us, be-  
 cause they do not recognize  
 him.

2 Beloved, we are the sons of  
 God; but it does not yet appear  
 how great we shall be; but we  
 know that when the Anointed  
 shall appear, we shall be pleased  
 with him; for we shall see him  
 as he is.

3 And every one who has this  
 hope, purifies himself, as he is  
 pure.

4 He, who commits sin trans-  
 gresses the law; for the trans-  
 gression of the law is sin.

5 And you know that he was  
 sent to remove sins; and that,  
 therefore, there is no sin in him.

6 Whoever remains with him  
 will not sin. He who willingly  
 sins has not seen him or known  
 him.

7 Little children, let no one  
 deceive you; he who is correct  
 does correctly, as he is correct.

8 He who willingly commits

sin is of the devil; for the devil  
 has sinned from the beginning;  
 and the Son of God is come to  
 destroy the work of the devil.

9 Whoever is born of God  
 will not commit sin; for the na-  
 ture of God remains in him; and  
 he will not sin, because he has  
 proceeded from God.

10 By this it is manifest, who  
 are the children of God, and who,  
 the children of the devil. He  
 who does not conduct correctly  
 is not of God, nor he who does  
 not love his brother.

11 And this is the message,  
 which we have heard from the  
 beginning of the proclamation of  
 the good news; "Love one an-  
 other."

12 And be not like Cain, who  
 was of the wicked one, and kil-  
 led his brother. And why did  
 he kill him? Because his own  
 deeds were evil, and his brother's  
 righteous.

13 Do not wonder, my broth-  
 ers, that men of the world hate  
 you.

14 It is by this, that we know  
 that we have passed from death  
 to life; that we love the brothers.  
 He who does not love his broth-  
 er remains dead.

15 Whoever hates his brother  
 is a murderer; and you know,  
 that no murderer, has eternal  
 life in him.

16 We see the love of him,  
 who died for us; and we ought  
 to die for the brothers.

17 How can love for God be  
 in him, who having the goods of  
 this world, and seeing his broth-  
 er in need, has no compassion for  
 him.

18 My little children, let us

not love in expressions only ; but in deeds and in truth.

19 By that means we know that we are of the truth, and shall confirm our heart in the presence of God.

20 If our heart condemn us, we are condemned ; for God is greater than our heart, and knoweth all things.

21 But, beloved, if our hearts do not condemn us, we have confidence with respect to God.

22 And whatever we ask, we receive of him, because we obey his commandments, and do those things, which are pleasing to him.

23 And this is one of his commandments, that we should confide in the reputation of his Son, the Sovereign, the Anointed, and should love one another.

24 He, who obeys his commandments, dwells with the Son and the Son with him. And we know that he dwells with us, by the disposition, which he hath given us.

#### CHAPTER IV.

**B**ELOVED, do not confide in every spirit ; but try the spirits, to ascertain whether they be of God : for many false prophets are gone out into the world.

2 By this you may recognize the Spirit of God. Every spirit which acknowledges, that the Saviour, the Anointed, is come in human form, is of God.

3 But every spirit which does not acknowledge, that the Saviour, the Anointed, is come in human form, is not of God.

This is that opposer of the Anointed, of which you have heard that it would come ; and it is already in the world.

4 You are of God, little children, and have vanquished them ; because he, who is with you, is greater than he, who is with the world.

5 They are of the world, therefore, they speak to the world, and the world hears them :

6 But we are of God. He who knows God, hears us ; but he, who is not of God, will not hear us : and by this we know the spirit of truth, and the spirit of error.

7 Beloved ; let us love one another ; for love is of God : and every one who loves is born of God, and knows God.

8 He, who does not love, does not know God ; for God is love.

9 God manifested his love for us, by sending his only son into the world, that we might live by his means.

10 In this there is love, not that we loved God ; but that he loved us, and sent his son to be a sacrifice for our sins.

11 Beloved, since God loved us thus, we ought to love one another.

12 No man has seen God at any time. But if we love one another, God dwelleth with us, and his love is exercised by us.

13 And we know that we dwell with him and he with us, by this, that he has given us his Spirit.

14 And we have perceived, and do testify, that the Father has sent the Son to be the Saviour of mankind.

15 If any one acknowledges, that the Saviour is the Son of God ; God dwells with him, and he with God.

16 And we have experienced is he, from whom came water and confided in the love which and blood; not water only, but God hath for us. God is love water and blood. To this the And they who live in love, dwell Spirit testifies; and the Spirit with God, and God with them. is true.

17 And our love is thus made perfect, that we may be bold, in the day of trial; for as he is, so are we with respect to this world. 7. There are three in the heavens, who testify.—The Father, the Speaker and the Holy Spirit; and these three are one;

18 There is no fear in the composition of love; perfect love rejects fear; for in fear there is unhappiness. They, who fear, have not perfect love. 8 As there are three that conspire in earth.—The water, the vegetative principle, and the air; and these three are combined in one.

19 We love God because he first loved us. 9 We receive the testimony of men; yet the testimony of God is greater; and God hath given this testimony of his Son.

20 If any one professes to love God, and yet hates his brother, he is false; for if he does not love his brother, whom he has seen, will he love God, whom he has not seen? 10 Besides, he, who confides in the Son of God, has the proof in himself.—He who does not believe God, treats him as if he were a liar; in that he does not believe the testimony, which God has given of his Son.

21 And we have a commandment from him, to that effect; that they who love God, love their brother too. 11 But, with this, there is other proof, in that he hath given us eternal life,—the life which his Son possesses.

CHAPTER V.  
WHOEVER believes, that the Saviour is the Anointed proceeds from God; and every one, who loves the father loves the son. 12 He, who enjoys himself in the Son has life; but he who does not enjoy himself in the Son has not life.

2 We know, when we love God, that we love the children of God. 13 I have written these things to you, who confide in the reputation of the Son of God; that you may be assured, that you have eternal life; and may continue to confide.

3 And this is love to God, to obey his commandments, and to have delight in them. 14 And this is the confidence, which we have in him; that if we ask of him any thing, which is in accordance with his will, he

4 And whoever proceeds from God vanquishes the world; for, our confidence in him, is the power, which vanquishes the world. 15 And if we know as to any thing, which we may ask, that

5 Who conquers the world, but one, who believes that the Saviour is the Son of God? 16 The Saviour, the Anointed

he heareth us, we know that we guards himself, and the wicked shall have the request which we one does not touch him. desired of him.

16 If any one shall see his brother commit a sin, which is not fatal, he shall ask and God will give him life, for those whose sins are not fatal. There is a sin which is fatal, and I do not enjoin it upon you to pray about it.

17 All incorrectness is sin; but sins are not all fatal. 18 We are confident, that whoever proceeds from God does not willingly sin; for he

19 The world of mankind is involved in wickedness; but we are confident that we are from God. 20 We are confident that the Son of God is come, and has given us understanding, to recognize him, who is true; and we are allied to him, who is true.—

to his Son, the Saviour, the Anointed. He is the true God and eternal life.

21 Little children, refrain from idols.

### *The second letter of John.*

**T**HE old man to the elected lady, and her children, whom I love, as embracing the truth; and not I only, but all those who have received the truth:

2 For the truth's sake, which we have imbibed, and which will remain with us for ever.

3 May favor attend you; and mercy and peace, from God, the Father, and from the sovereign Saviour, the Anointed; in truth and in love, the Son of the Father.

4 I rejoiced greatly to find some of your children, living according to the truth; as we have received it, by commandment from the Father.

5 I entreat you, lady, not that it is a new commandment which I write to you; but one, which we have had from the beginning: Let us love one another.

6 This is love to conduct according to his commandments. And this is the commandment; that you should conduct, as you have been instructed from the first.

7 For there are many deceivers, in the world, who do not acknowledge, that the Saviour, the Anointed, is come in human form. Such are opposers of the Anointed.

8 Be careful that we do not lose our labor; and that we receive a full reward.

9 Whoever transgresses, and does not continue to obey the teaching of the Anointed, does not live in the enjoyment of God; but he, who obeys the teaching of the Anointed, lives in the enjoyment of both the Father and the Son.

10 If any one comes to you who does not receive those instructions, do not admit him into your house, nor say, May God speed you.

11 For they, who say to him, May God speed you, are participators in their evil deeds.

12 I have many things to communicate to you; but will not do it, with ink and paper; for I hope to come to you, and to

12 speak face to face, that our joyed sister greet you. Amen.  
(Verily.)

13 The children of your elect-

### *The third letter of John.*

**T**HE old man, to the well-be- the pre-eminence among you  
loved Gaius, whom I love, will not receive us.  
as receiving the truth ;

2 Beloved, I hope sincerely mind his deeds, in maliciously  
that you may be in health and prating against us : and not  
prosper, as your soul pros- content with that, he refuses to  
pers. receive the brothers : and forbids

3 I rejoiced greatly, when the those, who would, to do so ; and  
brothers told me of your truth, excommunicates them from the  
and faithful conduct. church.

4 I have no greater joy than 11 Beloved do not copy that,  
that of hearing, that my children which is evil, but that which is  
conduct according to the truth. good. He, who does good is

5 Beloved, you deal worthily from God ; but he, who does  
with the brothers and with evil, has no acquaintance with  
strangers, God.

6 And they have testified of 12 Demetrius is commended  
your tenderness, in the presenee by all ; and by comparison with  
of the church. And if you shall the truth itself : and we give the  
conduct them on their journey, same testimony ; and you are  
in a benevolent manner, you will conscious, that our testimony is  
do well. true.

7 For, for his reputation's 13 I have many things to com-  
sake, they went forth, receiving municate ; but will not do so,  
nothing from the Gentiles. with ink and pen.

8 And we ought to receive 14 For I hope, that I shall see  
such, that we may be fellow you shortly ; and speak face to  
helpers to the truth. face. May peace attend you.

9 I wrote to the church : But Our friends salute you. Greet  
Diotrephes, who wishes to have all the friends individually.

### *A general letter of Jude.*

**J**UDE, a servant of the Sa- you concerning our mutual salva-  
vionr, the Anointed, and tion, it was necessary to exhort  
brother of James, to those, who you to contend earnestly for the  
are sanctified of God the Father ; belief, which had been commit-  
called and preserved by the Sa- ted to the saints.  
vionr, the Anointed.

2 May mercy and peace and been heretofore condemned, have  
love be increased to you. crept in unperceived ;—ungodly

3 Beloved, when I wrote to men, who turn the favor of God

into lasciviousness, and refuse out water, driven about by the the only sovereign God, even wind—trees whose fruit with- our sovereign Saviour, the An- ers—without fruit—twice dead— ointed. pulled up by the roots.

5 I therefore remind you, al- 13 They are raging waves of though you have known it, that the sea, foaming out their own the Sovereign, notwithstanding shame—wandering stars, for he saved his people out of Egypt, whom impenetrable darkness is afterwards destroyed those, who for ever reserved.

6 And the angels, who did 14 Enoch, of the seventh gen- not maintain their first stand- eration, from Adam, prophesied ing; but deserted their abode, of these very persons, in saying; he reserved in everlasting chains, Lo, the Sovereign cometh with and in darkness, for the judg- ten thousand of his saints,

7 And Sodom and Gomorrah 15 To execute judgment upon also, and the cities around them, all; and to charge all, who are abandoning themselves, to forni- wicked, with their wicked deeds, cation, and to unnatural carnal which they have wickedly done; desires, are suffering the anguish and with all the hard things, of eternal fire; and are held which abandoned sinners have forth as an example. spoken against God.

8 And those dreamers, too, 16 They are complainers, con- defile their persons, despise au- ducting according to their own thority, and speak evil of dig- desires. They speak pompous nitaries. words, and praise the persons o men to obtain advancement.

9 Yet Michael, the archangel, 17 But, beloved, remember the when contending with the devil wor's, which were spoken by the (he disputed about the body of commissioners of our sovereign Saviour, the Anointed:

18 That there should be mock- ers, in the latter times, who should conduct according to their wicked desires.

10 But they speak evil of 19 Such are they, who sepa- things, which they do not un- rate themselves, but are sensual, derstand; and in things which and do not possess the Spirit,

11 Wo be to them, for they 20 But, beloved, building your- have walked in the steps of Cain; selves up on a holy confidence, and praying by the Holy Spirit,

21 Preserve yourselves, in love to God, waiting for eternal life, that mercy of our sovereign Sa- viour, the Anointed.

12 These are blemishes in 22 Of some, have compassion, your feasts of love. They cele- making a difference.

23 And save some, with great

anxiety, pulling them out of the fire; hating even the garment which is spotted by the carnal desires.

24 Now, to him, who is able to keep you from falling; and to present you faultless, and with everlasting joy, in the presence of his splendour,—to the only wise God our Saviour, be splendour and majesty, power and dominion, now and ever. Amen. (Verily.)

### *Revelation of St. John.*

#### CHAPTER I.

**A** REVELATION, which the Anointed Saviour received from his father, to show to his servants, of things which were soon to take place. He revealed it by his angel to his minister,—John:

2 Who records the announcement of God, the testimony of the Anointed, and all things which he saw.

3 Happy is he, who records, and are those who hear the announcements of this prophecy; and who remember those things, which are written therein; for the time is near.

4 John, to the seven churches in Asia, May favour and peace, attend you, from him who was, and is, and shall be; and from the spirits, who are before his throne,

5 And from the anointed Saviour, the true witness, the first, who has risen from the grave, and the King of the princes of the earth.—Now, to him, who loved us, and cleansed us from our guilt, by his own blood,

6 And has made us kings and priests, for God, his father, be glory and dominion, for ever. Amen. (Verily.)

7 Behold he comes in the clouds; and every eye shall see

him, even they who pierced him; and all the nations of the earth shall weep on account of him. Even so. Amen. (Verily.)

8 I am (Alpha and Omega,) the beginning and the ending, saith the Sovereign, who was, and is, and shall be, the Almighty.

9 I, John, who am your brother and companion in affliction, and in the kingdom of the suffering Saviour, the Anointed, was in the island, called Patmos, on account of my testimony for God, and for the anointed Saviour.

10 I was filled with the Spirit, on the Sabbath day, and heard behind me, a loud voice, as of a trumpet,

11 Which said, I am (Alpha, and Omega,) the first and the last. Write in a book what you see, and send it to the seven churches of Asia, to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

12 And turning to see, who spoke to me, I saw seven golden candlesticks, with their lights.

13 And among the candlesticks, there was a person resembling the Son of man, clothed in a garment, which extended to his feet; and girded about his breast with a golden girdle.

14 His hair was as white, as

snow, and his eyes were like a flame of fire.

15 And his feet were like fine brass, melting in a furnace; and his voice, like the sound of much water;

16 And in his right hand, seven stars; and out of his mouth there was thrust a sharp two-edged sword; and his countenance was like the sun, shining in full strength.

17 When I saw him, I fell at his feet as if dead. And he put his right hand upon me, and said "Fear not." I am the first and the last.

18 I am he, who was dead; but am alive, and shall live forever, Amen, (Verily.) I have the keys of the grave, and the mastery over death.

19 Write the things, which you have seen: and the things, which are now; and the things, which will be hereafter.

20 The seven stars, which you saw, in my right hand, are the messengers of the seven churches; and the seven candlesticks, which you saw, are the seven churches.

## CHAPTER II.

**T**O the messenger of the church at Ephesus, write; Thus saith he, who holdeth the seven stars, in his right hand; who walketh in the midst of the seven golden candlesticks.

2 I know your character, your labour, your sufferings; and that you cannot approve of those, who do evil; and you have proved those, who pretend to be commissioners, but are not; and have found them false:

3 And have foreborne, and

have patience; and for my reputation's sake have laboured, and have not fainted;

4 But I have something against you. You have lost your first love.

5 Remember the height from whence you are fallen, and repent, and perform your first deeds, else I will come and quickly remove your candlestick.

6 But there is this in your favour; you hate the deeds of the Nicolaitans, which I hate.

7 Whoever has an ear, let him hear this, which the Spirit saith to the churches. To him, who overcomes, I will give the fruit of the tree of life to eat, which tree, was in the midst of the paradise of God.

8 To the messenger of the church of Smyrna, write; These things saith the first and the last, who was dead, but is alive;

9 I am apprised of your labors of your trials, and of your poverty; but you are truly rich. And I am acquainted with the blasphemous pretence of some, who say they are Jews, but are not; but are of the synagogue of Satan.

10 Regard none of these things, which you shall endure. The devil will put some of you into prison; but this is to prove you. You will be tried, ten years. Be faithful unto death, and I will give you a crown of life.

11 Whoever has an ear, let him hear this, which the Spirit saith to the churches: He, who shall overcome, shall not be hurt by the second death.

12 To the messenger of the church of Pergamos, write; these



things saith he, who hath the woman Jezebel, who calls herself sharp sword, with two edges; a prophetess, to teach; and to

13 I know your labours and induce my servants to commit where you dwell.—where Satan's fornication, and to eat things sacrificed is; yet you cling to the rificed to idols.

name, by which mine are designed. 21 I gave her time to repent; hated; and have not disclaimed but she repented not.

your confidence in me; even in. 22 I will cast her upon a bed, those days of affliction, when and those, who commit adultery Antipas, my faithful martyr, with her, into great distress, unless they repent.

14 But I have a few things. 23 And I will kill her children against you;—You have there dren. And all the churches shall those, who believe the doctrine know, that I am he, who search of Balaam, who taught Balak toeth the minds and hearts; and put a stumbling-block, before the I will give to every one of you acc-

children of Israel, by inducing according to your works. them to eat things sacrificed to. 24 But to you, sir, I say, and idols, and to commit fornication to all, who are in Thyatira, who

15 You have also, those, who do not believe that odious doctrine believe the doctrine of the Nicotrine, and who have not been acquainted with the depths of Sa-

16 Repent; else I will come, tan, as we say, I will lay upon quickly, and fight against them you no other burden. with the sword of my mouth. 25 But the instruction, which

17 Whoever has an ear, let you have received, hold fast, un-

him hear this, which the Spirit I come. saith to the churches. To him, 26 To him, who overcomes, who overcomes, I will give of the and follows my example to the hidden manna to eat; and will end, I will give power over the give him a white stone, and onations.

the stone, a new name written. 27 And he shall rule them which no man understands, ex- with an unostentatious sceptre, cept him, who receives it. Like the vessels of a potter, shall

18 To the messenger of the they be broken in pieces; even church of Thyatira, write; as I received power of my Father. These things saith the Son of God: 28 And I will give him the en-

whose eyes are like a flame of joyment of the morning star. fire; and whose feet are like fine: 29 Whoever has an ear, let him hear what the Spirit is here

19 I am apprised of your deeds; proclaiming to the churches.

—your tenderness, your piety, your confidence, your patience, and your labour; and the last to be more than the first.

20 But I have a few things, seven intelligences, and the seven against you.—You permit that stars, (which you saw.) I am ap-

### CHAPTER III.

TO the messenger of the church of Sardis, write; These things saith he, whose are the seven intelligences, and the seven stars, (which you saw.) I am ap-

prised of your deeds. You have the reputation of being alive; but are dead.

2 Be faithful and strengthen that, which remains, and is ready to die. I have not found your works faultless in the eye of God.

3 Remember how you have heard, and been taught, and be stedfast, and repent. If you do not watch, I will come upon you like a thief, and by surprise.

4 There are a few persons, even in Sardis, whose characters are unblemished. They shall walk with me in white raiment, for they are worthy.

5 He who overcomes, shall be clothed in white raiment: and I will not erase his name from the book of life; but will acknowledge him before my Father, and before his angels.

6 Whoever has an ear to hear, let him hear, what the Spirit is here saying to the churches. To the messenger of the church of Philadelphia, write; Thus saith he, who is holy; he, who is true; he, who has the key of David; he, who openeth, and no man shutteth, and no man shutteth, and no man opens.

8 I am apprised of your deeds. Sir, I have opened a door before you, and no man can shut it; for you have a little strength, and have followed my directions; and have not denied your allegiance to me.

9 I will put those in the synagogue of Satan, who pretend to be Jews, and are not; but are false. I will compel them to come and bow at my feet, and to know that I have loved you.

10 As you have followed my

directions, which have led to sufferings; I will preserve you in that day of temptation, which will come upon all the world, to try those, who live upon the earth.

11 I shall come soon: hold that which you have, firmly; that no man may take your crown.

12 Him, who overcomes, I will constitute a pillar, in the temple of my God; and he shall go out no more. And I will write upon him, the name of my God, and the name of the city of my God, which is New Jerusalem, which comes down out of the heavens, from my God, and my new name.

13 Whoever has an ear, let him hear what the Spirit saith to the churches.

14 To the messenger of the church of Laodicea, write; Thus saith the (Amen,) verily; the faithful and true witness; the head of the creation of God;

15 I am apprised of your deeds. You are neither cold nor hot. I wish you were either cold or hot; but as you are luke-warm—neither cold nor hot, I will eject you from my mouth.

17 You say, I am rich, and increased in goods; and need nothing; and are not sensible, that you are poor, and miserable, and blind and naked.

18 I advise you to buy of me, gold purified in the fire, that you may be rich; and white raiment, that you may be clothed, and that the mortification of your destitution may not be manifest: And anoint your eyes, with eye-salve, that you may see.

19 Those, whom I love, I re-

buke and chasten. Be zealous therefore, and repent.

20 Lo, I stand at the door and knock. If any person will hear my voice, and open the door, I will come in, and sup with him, and he with me.

21 He, who overcomes, shall sit with me on my throne; as I overcame, and am seated with my Father on his throne.

22 Whoever has an ear, let him hear what the Spirit here saith to the churches.

## CHAPTER IV.

**A**FTER this I looked and saw a door opened into the sky, and I heard a voice like the sound of a trumpet. And it talked with me, and said come up hither, and I will show you things which must take place hereafter.

2 Immediately, I was influenced by the Spirit, and saw a throne in the heavens and a person sat thereon.

3 In his appearance, he resembled a sardine stone, and a jasper: and there was a rainbow around the throne, resembling, in appearance, an emerald.

4 And around the throne, were twenty-four seats; and upon the seats, I saw twenty-four old men sitting, clothed in white raiment; and they had on their heads, crowns of gold.

5 Out of the throne, issued thunder, lightning, and voices. And there were seven lamps, burning before the throne, which represent those seven intelligences of God. (which I saw.)

6 Before the throne, there was a fount of glass, resembling crystal. Under the middle of the

throne, and under the circumference of it there were four images of beasts, full of spots, before and behind:

7 The first image was like a lion; the second like a calf; the third had a face like a man; the fourth like an eagle, with wings spread.

8 The four beasts had each of them six wings, which were full of spots, the underside: and they were heard to say, continually, holy, holy, holy, Sovereign God Almighty, who was, and is, and shall be.

9 And when those beasts, thus ascribed honor and praise to him, who sat on the throne, who liveth for ever,

10 The twenty-four old men prostrated themselves before him, who sat on the throne, and worshipped him who liveth forever; and cast their crowns before the throne, saying,

11 Thou art worthy, O, Sovereign, to receive praise, and honor, and power; for thou hast created all things, and for thy pleasure, they do exist, and were created.

## CHAPTER V.

**I** SAW in the right hand of him, who sat on the throne, a book, written upon in the inside, and on the back, and sealed with seven seals.

2 And I saw a strong angel, enquiring with a loud voice, Who is worthy to break the seal, and to open the book.

3 No man in the heavens, or on the earth, or in the sea, could read the book or look into it.

4 And I wept much, because no man was found worthy to

read or open the book, or to riches, and wisdom, and honor, and look upon it. and splendor, and praise.

5 One of the old men said to me, Weep not: Lo, the lion of the tribe of Judah, the root of David, hath prevailed to break the seals, and to open the book.

6 And I saw that in the midst of the throne, and of the beasts, and in the midst of the old men, there stood a lamb, bleeding, having seven horns and seven eyes; which represent the seven intelligences of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him who sat on the throne.

8 When he had taken the book, the four beasts made their obeisance; and the twenty-four old men, prostrated themselves before the Lamb, having every one of them harps, and golden phials, full of perfumes, which represent the prayers of the saints.

9 And they sung a new song: saying, Thou art worthy to take the book, and to open its seals: for thou wast slain and hast redeemed us for God, by thy blood out of every language, and tribe, and people, and nation,

10 And hast made us kings and priests to our God; and we shall reign on the earth.

11 And I looked and heard the voices of many angels, who encompassed the throne, and the beasts and the old men: there were of them, thousands of thousands;

12 Who said with a loud voice, Worthy is the Lamb, who was slain to receive power, and

13 And I heard every creature which is in the heavens, and on the earth, and in the sea, exclaiming, praise and honor, and splendor, and power, be to him who sits upon the throne, and to the lamb forever.

14 And the four beasts said, (Amen) verily. And the twenty-four old men worshipped him, who liveth forever.

### CHAPTER VI.

I SAW the Lamb open one of the seals; and I heard a noise, resembling thunder, of one of the four beasts, saying, Come and see.

2 And I saw a white horse; and he who sat on him had a bow; and a crown was given to him; and he went forth from conquest to conquest.

3 When he had opened the second seal, I heard the second beast say Come and see.

4 And there went out another horse which was red; and power was given to him, who sat on him, to take peace from the earth; so that the inhabitants should kill one another: And there was given him a great sword.

5 When he had opened the third seal, I heard the third beast say, Come and see; And I saw a black horse; and he who sat on him, had a pair of scales in his hand.

6 And I heard a voice in the midst of the four beasts, saying, A measure of wheat for a penny, and three measures of barley for a penny; yet see that you do not waste the oil or the wine.

7 When he had opened the fourth seal, I heard the fourth beast say, Come and see.

8 And I saw a yellow horse; and the name of him who sat on him was death; and the grave followed in his train. And power was given him over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence, and by the beasts of the earth.

9 When he had opened the fifth seal, I saw, under the altar the spirits of them who had been slain, on account of the declarations of God, and of the confirmation which they gave of them.

10 And they exclaimed, with a loud voice; saying, How long, O, Sovereign, holy and true, before thou wilt avenge our blood on those who dwell on the earth?

11 And white robes were given to every one of them. And they were told, that they were to rest a little time longer, until the period of their brothers and fellow-servants, who should afterward be killed, as they had been, should have passed.

12 When he had opened the sixth seal, there was a great earthquake; and the sun became black, like bagging of hair; and the moon became like blood,

13 And the stars in the heavens fell to the earth, as matured figs fall from the tree, when it is shaken by a fierce wind.

14 And the sky was removed, as if it had been rolled together like a sheet of paper: And every mountain and island was removed out of its place.

15 And the rulers of the earth;

rich men; and the generals; and the strong men; and the freed men; and the slaves, hid themselves in the dens, and among the rocks of the mountains;

16 And said to the rocks and mountains, Fall upon us; and hide us from the countenance of him, who sits upon the throne, and from the anger of the Lamb;

17 For the great day of his anger is come; and who can endure it.

## CHAPTER VII.

AFTERWARDS, I saw four angels standing on the four corners of the earth, holding the four winds; that the wind should not blow on the earth, to disturb either the sea or the trees.

2 And I saw another angel ascending from the east, having the seal of the living God. And he called aloud to the four angels, to whom it was given to subvert the earth and the sea;

3 Saying, Injure not the earth; either the sea or the trees, until we shall have sealed the servants of God in their foreheads.

4 I saw the number of those, who were sealed. There were sealed a hundred and forty-four thousand of the Israelites.

5 Of the tribe of Judah—twelve thousand. Of the tribe of Reuben—twelve thousand. Of the tribe of Gad—twelve thousand.

6 Of the tribe of Aser—twelve thousand. Of the tribe of Naphtalim—twelve thousand. Of the tribe of Manassah—twelve thousand.

7 Of the tribe of Simeon—twelve thousand. Of the tribe of Levi—twelve thousand. Of

the tribe of Issachar—twelve thousand.

8 Of the tribe of Zabulon—twelve thousand. Of the tribe of Joseph—twelve thousand. Of the tribe of Benjamin—twelve thousand.

9 After this I saw a great multitude, which no man could number of all languages and communities and tribes and nations, standing before the throne; and before the Lamb, clothed in white robes, with laurels in their hands.

10 Shouting, and saying, The honor of our salvation be to God, who sitteth upon the throne, and to the Lamb.

11 And all those angels, who encompassed the throne, and the beasts and the old men, prostrated themselves before the throne, and worshipped God.

12 Saying, (Amen,) verily, Praise, and splendor, and wisdom, and gratitude, and honor, and power, and dominion be ascribed to our God for ever. (Amen.) Verily.

13 And one of the old men said to me, Who are these who are arrayed in white robes? and from whence have they come.

13 And I replied: Sir, please to inform me. And he said, these are persons, who have come out of great trouble; and have washed their robes and made them clean from the blood of the Lamb.

15 On this account they are before the throne of God, and serve him day and night in his temple. And he who sitteth on the throne will dwell among them.

16 They will be hungry no more, nor be thirsty any more; nor will the sun scorch them or any other heat;

17 For the Lamb, which is by the throne will feed them, and will lead them to fountains of living water. And God will wipe all tears from their eyes.

#### CHAPTER VIII.

WHEN he had opened the seventh seal, there was no movement or noise in the heavens during about half an hour.

2 I saw the seven messengers, standing before God; and to them were given seven trumpets.

3 And another intelligence came and stood at the altar, having a golden censer; and there was given to him much perfume, to offer, with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the perfume, and the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer and filled it with fire, at the altar, which he threw into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven messengers, who had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire, mingled with blood; which was cast upon the earth, and a third part of the trees were burnt up, and also the green grass.

8 The second angel then sounded, and something resembling a great mountain, burning with

fire, was cast into the sea; and a third part of the sea became darkened, by the smoke of the blood.

9 And a third part of the creatures, which were in the sea died: and a third part of the ships were destroyed.

10 The third angel, then sounded, and there fell a great star from the heavens, burning like a lamp, and it fell upon a third part of the rivers, and upon the fountains of water;

11 (The name of the star is wormwood.) And the third part of the waters were impregnated with wormwood; and many men died, by drinking of the waters; for they were bitter.

12 The fourth angel, then sounded, and a third part of the sun was smitten; and a third part of the moon; and a third part of the stars; so that the third part of them was darkened; and the day was deprived of one third of its light, and the night, of one third of its brilliancy.

13 And I saw an angel flying through the heavens, exclaiming, with a loud voice, Woe, Woe, Woe, to the inhabitants of the earth, on account of the annunciations of the trumpets of the three angels, which are yet to sound.

## CHAPTER IX.

**T**HE fifth angel, then sounded, and I saw a star fall from the heavens, to the earth. To this angel was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, like the smoke of a great furnace: And the sun

was obscured, and the air was darkened, by the smoke of the pit.

3 And dragons came out upon the earth, with the smoke; and their powers were like those of the scorpions of the earth.

4 And they were commanded not to damage the earth, or any herb, or any tree, to the injury of any, except those who have not the seal of God on their foreheads:

5 And they were not permitted to kill them, but only to torment them, five months; and their torment was like the sting of a scorpion.

6 In those days men will desire to die; but death will flee from them.

7 The shape of the dragons was like horses prepared for battle. On their heads, there was something resembling crowns of gold; and their faces were like those of men.

8 They had hair like that of women; and their teeth were like those of lions.

9 And they had breast plates, apparently of iron: and the sound of their wings resembled that of chariots, drawn by many horses, rushing to battle.

10 Their tails were like scorpions; and there were stings in their tails; and were empowered to hurt men five months.

11 And the angel of the bottomless pit was king over them; whose name, in the Hebrew tongue is Abaddon, but in the Greek, is Apollyon.

12 One woe is past; but there are two more to come hereafter.

13 The sixth angel, then,

sounded, and I heard a voice from the heavens, enveloped in a from the four horns of the gold cloud ; and a bright circle, like den altar, which is before God ; a rainbow, encompassed his head ;

14 Saying, to him, Release his countenance resembled the the four angels, who are bound, sun in brightness ; and his feet and in the great river Euphrates, were like fire in appearance.

15 And the four angels were released, and were prepared to be summoned, in an hour, a day, a month or a year, to slay the third part of men.

16 The number of the army of horsemen, (before alluded to,) was two hundred millions. I heard the number of them.

17 These horses I saw in my vision, and those who sat on them, having breast plates of fire and of jacinth, and of brimstone. The heads of the horses were like the heads of lions. Out of their mouths issued fire and smoke and brimstone.

18 By these three, the fire, the smoke and the brimstone, a third part of men were killed.

19 Thus they had power in their mouth, and also in their tails ; for their tails were like serpents : They had bunches upon the end of them, and with these they destroy.

20 Yet the rest of mankind, who were not destroyed by these destructions, repented not of the works of their hands ; but continued to worship devils ; and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk.

21 Nor did they repent of their murders, or of their sorceries, or of their thefts.

#### CHAPTER X.

**A**ND I saw another large and strong angel. He came down

2 And he had, in his hand, a little book open ; and he put his right foot upon the sea, and his left upon the earth ;

3 And spoke with a loud voice, like the roaring of a lion ; and when he had spoken, seven claps of thunder were heard.

4 After the seven claps of thunder were heard, I was about to write ; but I heard a voice from the heavens ; saying to me, Seal up the things, which were expressed by the seven claps of thunder, and publish them not.

5 And the angel, whom I saw standing upon the earth, and sea, raised his hand to the heavens,

6 And made oath by him, who liveth for ever, who created the heavens, and all that is therein ; and the earth, and all that is therein ; and the sea and all that is therein, that there shall be time no longer, than for the accomplishment of those things, which shall be proclaimed by the seventh angel ;

7 That, in the period of the proclamation of that angel, when he shall sound his trumpet, the mystery of God shall be finished as he hath spoken, by his servants the prophets.

8 And the voice, which I heard, in the heavens, spoke to me again, and said, Go and take the little book, which is open in the hand of the angel, who stands upon the earth, and upon the sea.

9 And I went to the angel,



and said to him, Give me the little book. And he said to me, Take it, and eat it up. It will make your stomach bitter, but it will be in your mouth as sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up. It was in my mouth as sweet as honey; and when I had eaten it, my stomach was bitter.

11 And he said to me, You must preach again to many people, of different nations and languages; and to kings.

## CHAPTER XI.

**T**HERE was given me a reed, like a rod: And the angel arose and said, Rise and measure the temple of God, and the altar; and count those who worship in the temple.

2 But the court of the temple without, leave out of the account, and measure it not; for it is given to the Gentiles. And the holy city, (Jerusalem,) they will tread under foot, forty two months. (three years and a half;)

3 But I will give authority to two of my witnesses, and they shall preach a thousand two hundred and sixty days. (three years and a half,) clothed in coarse cloth.

4 These are two olive trees, and two candlesticks, standing in the presence of the God of the earth.

5 If any person injures them, a fire issues from their mouth, and consumes their enemies.

6 These have power during the period of their ministrations to close the heavens; so that it may not rain. These have power over all waters, to make them

unhealthful; and to afflict the earth with diseases, as often as they choose.

7 When they shall have finished their testimony, the beast from the bottomless pit, will wage war with them and overcome them, and kill them.

8 And their dead bodies will lie in the street of the great city, (Jerusalem) which has been called, in a spiritual sense, Solomon, and Egypt; (dark and wicked,) for there, our Sovereign was crucified.

9 And some of all classes of people, of different languages and tribes and nations, will see their dead bodies, three days and a half, and will not permit their dead bodies, to be put in graves.

10 And they, who dwell upon the earth, will rejoice over them, and make merry; and will send gifts to one another; because these two prophets disturbed those, who dwell on the earth.

11 But after three days and a half, they received life from the Spirit of God, and they rose up, upon their feet; and they, who saw them, were in great fear.

12 And they, (the two witnesses) heard a loud voice from the heavens; saying to them, Come up hither. And they ascended to the heavens, in a cloud: and their enemies saw them.

13 At the same time there was a great earthquake; and a tenth part of the city fell: and, by the earthquake, there were slain seven thousand men: and the remainder were terrified, and commended the God of the heavens.

14 The second woe is past,

and the third will come soon.

15 The seventh angel, then sounded; and there were loud voices in the heavens, which exclaimed, The kingdoms of this world, are become the kingdoms of our Sovereign, and of his anointed, and he will reign forever.

16 And the twenty four old men, who sat on seats, in the presence of God, prostrated themselves, and worshipped God;

17 Saying, we give thee thanks, O. God, the Almighty Sovereign, who art, and wast, and shalt be: because thou hast assumed thy great power, and hast reigned.

18 The nations have been angry; but now thou art incensed, and the period has arrived, that the dead should be judged; and that thou shouldst reward thy servants, the prophets, and the saints, and all who fear thee, great and small; and should destroy those, who have destroyed the earth.

19 And the temple of God was opened in the heavens, and I saw in his temple the bow of his covenant; and there were voices, and lightnings, and thunderings and an earthquake and much hail.

## CHAPTER XII.

**A**FTERWARDS, there was a wonderful appearance in the heavens—a woman, concealed by the sun, the moon under her feet, and a crown with twelve stars.

2 She, being enciente, and labouring in birth, cried of pain and anguish.

3 And there was another wonderful appearance:—a great red dragon, having seven heads and

ten horns; and seven crowns upon his heads.

4 His tail drew the third part of the stars in the heavens, and cast them to the earth. And the dragon stood before the woman, who laboured in birth, to devour her child, as soon as it should be born.

5 The woman produced a son, who should rule the nations with an unostentatious sceptre: and her child was taken up to God, and to his throne.

6 And the woman fled to the wilderness, where she had a place prepared of God, that she might be fed there a thousand two hundred and sixty days, (three years and a half.)

7 Which transactions produced a war in the heavens. Michael and his angels fought with the dragon and his angels.

8 But the dragon was vanquished; and he and his angels, were seen no more in heaven.

9 So the dragon, that old serpent, called the devil; and satan, who deceives mankind, was cast out upon the earth, and his angels were cast out with him.

10 And I heard a loud voice, in heaven; saying, Now, salvation and strength, and the kingdom of our God, and the power of his Anointed are come: for the accuser of our brothers, who accused them before our God, day and night, is cast down.

11 And the saints also, overcame him, by means of the blood of the Lamb; and by their own testimony; for they feared not death.

12 Therefore, rejoice, heavens, and you, who dwell in them; yet

woe to the inhabitants of the earth and of the sea ; for the devil is come down to you, having great wrath, knowing that he has but a short time.

13 When the dragon perceived that he was cast upon the earth, he persecuted the woman, who produced the male child.

14 But the wings of a great eagle were given to the woman, that she might fly into the wilderness, to her place, where she was to be nourished, during a time, times, and a half of a time, (three years and a half,) from the intrusions of the serpent.

15 But the serpent cast out water like a flood, from his mouth, after the woman, that she might be carried away by the flood.

16 But the earth helped the woman. It opened and swallowed the flood, which the dragon cast out of his mouth.

17 And the dragon was angry with the woman, and waged war with the rest of her offspring, who observed the commandments of God, and were witnesses for the anointed Saviour.

#### CHAPTER XIII.

**A**S I stood upon the sand, on the shore of the sea, I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten knobs, and upon his heads, the word blasphemy was written.

2 The beast which I saw, was like a leopard, and his feet were like the feet of a bear, and his mouth, like the mouth of a lion. And the dragon gave him his power and his seat, and great authority.

3 And I saw that one of his heads was mortally wounded ; but his mortal wound was healed ; and all mankind admired, and were astonished at the beast.

4 And they worshipped the dragon, who gave power to the beast ; and they worshipped the beast also : saying, who is equal to the beast ? Who can make war with him ?

5 He had a mouth, which spoke great things, and blasphemies ; and he had ability given him to continue forty two months, (three years and a half.)

6 And he blasphemed God, and his character, and his abode, and those who dwell in the heavens.

7 And he was enabled to wage war with the saints, and to overcome them. And he was indued with power over all languages, and tribes and nations.

8 And all those dwelling upon the earth, whose names are not recorded in the record of life, kept by the Lamb, which has been slain from the foundation of the world, will worship him.

9 Let every one hear, who has an ear.

10 He, who leads into captivity, shall, himself, go into captivity ; he who kills with the sword, will be killed by the sword. It is by observing this, that the patience and confidence of the saints is to be manifested.

11 And I saw another beast, coming up out of the earth. He had two horns, and they were like those of a lamb ; but he spoke like a dragon.

12 He used all the power of the first beast, in his presence ;

and caused all the inhabitants of cities, playing on their harps, the earth, to worship the first 3 And they sung a new song, beast; that, whose mortal wound before the throne, and the beasts was healed.

13 And he performed great wonders. He caused fire to come down from the heavens, upon the earth, in the sight of witnesses. 4 Persons who had no embarrassing connexion with women.

14 He deceived mankind by the miracles, which he did in the presence of the beast. Telling them that they ought to make an image of the beast, who received the wound by a sword, and yet lived; 5 In their mouth, there was no guile. They were faultless before the throne of God.

15 And he gave life to the statue of the beast, that it might speak, and cause that all who would not worship the beast, should be killed. 6 I saw also another angel, flying in the midst of the heavens, having the good news of eternal life to preach to the inhabitants of the earth; to all classes of people of every language and tribe and nation.

16 And he caused that all, both small and great, rich and poor, free and bound, should receive a mark in their right hand, or on their foreheads; 7 And they said with a loud voice, Fear God, and give glory to him, for the time of his judgments is come. Worship him, who made the heavens and the earth and the sea and the fountains of water.

17 And that no man might buy or sell, except those, who had the mark, or the name of the beast, or the number of his signature. 8 And there followed another angel; saying, Babylon is fallen. is fallen, that great city, because she administered to the nations wine and rage and profligacy.

18 Here is science. Let those who have skill, notice the number of the beast. It is the signature of a person. The number is 666, (three sixes.)

#### CHAPTER XIV.

I ALSO saw a lamb standing upon mount Zion, and with him a hundred and forty four thousand, who had been redeemed, having his Father's name written upon their foreheads. 9 And a third angel surrounded them, and said with a loud voice; If any man shall worship the beast or his image, or shall receive his mark in his forehead or in his hand,

2 And I heard a voice from the heavens, like the sound of much water, and like loud thunder; and I heard, music of his indignation: and he shall

be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.

11 And the smoke of his torment shall ascend up forever; and they shall have no rest, day nor night, who worship the beast or his image; or who receive, as a mark, his name.

12 From those sources, are the sufferings of the saints—of those who keep the commandments of God, and have confidence in the Saviour.

13 And I heard a voice from heaven, saying to me, Write, Blessed, are those who, from henceforth, shall die for the Sovereign. Yea, saith the Spirit, they shall rest from their labours, and their works shall commend them.

14 And I saw also, a white cloud, and upon the cloud, one sat, resembling the Son of man, having on his head, a golden crown, and in his hand, a sharp sickle.

15 And another angel came out of the temple, exclaiming with a loud voice, to him who sat on the cloud, saying, Put in your sickle and reap; for the time is come for you to reap; for the harvest of the earth is ripe.

16 And he, who sat upon the cloud, put in his sickle upon the earth; and the earth was reaped.

17 And another angel came out of the temple, which was in the heavens, he also having a sickle.

18 And another angel came out from the altar, who had power over fire; and exclaimed with a loud voice, to him, who had the sharp sickle; saying,

Put in your sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the angel put in his sickle upon the earth, and gathered the vine of the earth, and cast it into the great wine-press of the anger of God.

20 The wine-press was trodden without the great city (Babylon,) and blood came out of the wine-press, up to the reins of the horses, over a space of two hundred miles in circuit.

## CHAPTER XV.

AND I saw another sign in the heavens, great and wonderful,—seven angels, having the seven last plagues; by them is completed the exhibition of the anger of God.

2 And I saw the appearance of a sea of glass, mingled with fire; and those, who had gotten the victory over the beast; and over his statue; and over his mark, and over the number—his signature—standing on the sea of glass, having the harps of God.

3 And they sung the song of Moses, the servant of God, and the song of the Lamb; Saying, Great and wonderful are thy works, Almighty God, the Sovereign. Just and true are thy ways, thou king of saints.

4 Who shall not fear thee, O, Sovereign, and extol thy reputation? Thou only art holy: and all nations shall come and worship before thee; for thy judgments are made manifest.

5 After that, I saw that the temple, the tent of testimony, in the heavens was opened.

6 And seven angels came out

of the temple, having the seven plagues, clothed in pure and white linen; and having their breasts girded with golden girdles.

7 And one of the four beasts gave to the seven angels, seven golden vials, full of the anger of the eternal God.

8 And the temple was filled with smoke, exhibiting the glory and power of God: and no person could enter the temple, until the seven plagues of the seven angels were ended.

#### CHAPTER XVI.

AND I heard a loud voice in the temple; saying, to the seven angels, Go and empty the vials of the anger of God upon the earth.

2 The first went and emptied his vial upon the earth; and there came noxious and painful sores upon those who had the mark of the beast, and upon those who worshipped his statue.

3 The second angel emptied his vial upon the sea; and it became like blood; and every living thing, in the sea, died.

4 The third angel emptied his vial upon the rivers and fountains of water; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Sovereign, who art and wast, and shalt be, in judging thus;

6 They have spilled the blood of the saints and prophets; and thou hast given them blood to drink. They have deserved it.

7 And I heard another at the altar, say; it is even so, Almighty God, the Sovereign. Thy

judgments are true and righteous.

8 The fourth angel emptied his vial upon the sun; and he had power to scorch people with fire.

9 And people were scorched with heat and profaned the name of God, who sent those plagues; and they repented not, nor gave him glory.

10 The fifth angel emptied his vial upon the seat of the beast; and his kingdom became dark; his subjects gnawed their tongues for pain.

11 And blasphemed the God of the heavens, on account of their pain and their sores; yet repented not of their deeds.

12 The sixth angel emptied his vial upon the great river Euphrates, and its waters were dried; that the way of the kings of the east, might be prepared.

13 And I saw three unclean animals, like frogs, come, one out of the mouth of the dragon, another out of the mouth of the beast, and another out of the mouth of the false prophet.

14 They are devils working miracles, who go forth to the kings of the earth, and to the whole world, to assemble them to the battle, at the great day of Almighty God.

15 Lo, I come like a thief. Blessed is he, who watches and guards his garments; for otherwise, he might go naked, and his mortification be manifested.

16 These spirits assembled their hosts, at a place called, in the Hebrew language, Armageddon.

17 The seventh angel emptied

his vial into the air; and there was a loud voice in the temple in the heavens, at the throne, which said, It is done;

18 And there were voices and thunders, and lightnings, and an earthquake, such as has not been, since mankind were upon the earth.

19 And the great city was severed into three parts; and the cities of the nations fell: and God remembered great Babylon, and gave her a cup of wine, the fierceness of his anger.

20 And every island fled, and the mountains disappeared.

21 And there fell upon mankind, out of the heavens, great hail—each stone weighing about two pounds; and people blasphemed God, on account of the hail; for the damage of it was exceeding great.

## CHAPTER XVII.

ONE of the seven angels who had the seven vials, came and talked with me, and said, Come up here, and I will show you the sentence, which has been just upon the lewd woman, who sits upon many waters,

2 With whom, the kings of the earth have been familiar; and by whose wine, the inhabitants of the earth have been made drunken.

3 So he conducted my spirit away, into the wilderness: and I saw a woman sitting upon a scarlet colored beast, full of blasphemous epithets, having seven heads and ten horns.

4 The woman was clothed in purple and scarlet color; and adorned with gold and precious stones and pearls; having a gol-

den cup in her hand, full of incentives to lewdness.

5 Upon her forehead was the following inscription: "Mystery—Babylon, the mother of harlots—source of the abomination of the earth."

6 And I saw the woman drunken with wine, the blood of the saints, and the blood of the martyrs of the Sovereign. When I saw her, I wondered with great astonishment.

7 And the angel said to me, Why did you wonder? I will tell you the mystery of the woman and of the beast, that carries her, which has seven heads and ten horns.

8 The beast, which you saw, was, and is not. He shall ascend from the bottomless pit and go into perdition. And they who dwell on the earth shall wonder; they whose names were not written in the book of life, from the foundation of the world, when they see the beast, which was and is not, and yet is.

9 Give your mind to the knowledge, which is herein contained. The seven heads are seven mountains, on which the woman sits.

10 And there are seven kings. Five are fallen; but one is; and the other is not yet come. When he comes, he will continue a short time.

11 The beast which was and is not, he is the eighth—is of the seven, and goes into perdition.

12 The ten horns, which you saw, are ten kings, who have yet received no kingdom; but receive power, like kings, one hour with the beast.

13 These are unanimous in

giving their power and influence to the beast. come rich, by the abundance of her delicacies.

14 These will make war with the Lamb; but the Lamb will overcome them; for he is Sovereign of sovereigns, and King of kings; and they who are with him are chosen and called and faithful. 4 And I heard another voice from the heavens, which said, Come out of her, my people, that you partake not of her wickedness; and that you receive not of her punishment.

15 And he said to me, the waters which you saw where the lewd woman sits, are multitudes of people, of all descriptions and nations of all languages. 5 For her sins are piled up to the heavens; and God hath remembered her iniquities.

16 The ten horns, which you saw upon the beast will hate the lewd woman, and will make her desolate and naked; and will eat her flesh and burn her with fire. 6 Reward her as she has rewarded you; render to her double, according to her works: into the cup, which she has filled pour to her double.

17 For God hath influenced their heart to accomplish his will; and to combine, and to give the kingdom to the beast; until the predictions of God shall be fulfilled. 7 As much as she has aggrandized herself and lived deliciously, so much trouble and sorrow give her: For she says in her heart, I am a queen, and am not a widow, and shall see no sorrow.

18 The woman whom you saw is that great city, which reigns over the kings of the earth. 8 Therefore shall her distress come in one day.—death and mourning and famine. She shall be utterly burned with fire; for strong is the sovereign God, who has passed sentence upon her.

#### CHAPTER XVIII.

**A**FTER these things I saw another angel come down from the heavens, having great power; and the earth was lightened with his splendor. 9 And the kings of the earth, who have sported and lived deliciously with her, will weep and lament for her, when they shall see the smoke of her burning.

2 He exclaimed with a strong voice, Babylon, the great is fallen, is fallen—is become a habitation of devils, the receptacle of every foul spirit, and the cage of every unclean and hateful bird. 10 And will stand far off, for fear of her misery; saying, Alas! alas! that great city, Babylon, that mighty city. In an hour is your destruction come.

3 All nations have drunk, for wine, the anger of her profligacy. The kings of the earth have committed lewdness with her. The merchants of the earth have be- 11 And the merchants of the earth will weep and lament over her; for there are none to buy their merchandize any more.

12 The merchandize of gold of silver, of precious stones, of pearls, of fine linen, of purple, c



ilk, of scarlet, of thyne wood, up a stone, like a great mill-stone, and threw it into the sea; precious wood, of brass, of iron, saying, Thus shall that great city, Babylon, be thrown down, and shall be found no more at all.

13 Of cinnamon, of odors, of ointment, of frankincense, of wine, of oil, of fine flour, of wheat,

of cattle, of sheep, of horses, of chariots, of slaves, and souls of men;

14 And of the fruits which your soul desired, and of the things which were dainty and goodly, is departed from you; and you shall find them no more at all.

15 The merchants of those things, who were made rich, by her, shall stand afar off, for fear of her distress, weeping and lamenting.

16 And saying, Alas! alas! that great city, whose inhabitants were clothed in fine linen and purple, and decked with gold and scarlet, and precious stones and pearls!

17 For in one hour so great riches are consumed. And every captain, and all passengers and sailors, and all who trade by sea stood afar off,

18 And wept when they saw the smoke of her burning; saying, What city is equal to this great city.

19 And they cast dust on their heads, and wept; saying, Alas! alas, that great city, in which all who had ships in the sea were made rich, by means of her costliness; for, in one hour, she is made desolate.

20 Rejoice over her, ye heavens, and you holy apostles and prophets; for God has avenged you on her.

21 And a strong angel took

22 The voice of musicians shall be heard no more at all, in you; and no craftsman shall be found any more in you: and the sound of a mill-stone shall be heard no more at all in you:

23 And the light of a candle shall shine no more, at all, in you; and the voice of the bridegroom and of the bride shall be heard no more at all, in you, though your merchants were the great men of the earth; for all nations have been deceived by your sorceries.

24 And in you was found the blood of prophets and of saints, and of all who were slain upon the earth.

## CHAPTER XIX.

**A**FTER these things I heard a loud voice of many people in the heavens saying, Alleluia! Salvation and splendor and honor and power be ascribed to our God, the Sovereign;

2 For his decisions are true and righteous. He has condemned the lewd city, which corrupted the earth, by her irregularities; and has avenged the blood of his servants upon her.

3. And again they exclaimed, Alleluia! And her smoke rose up forever.

4 And the twenty-four old men, and the four beasts prostrated themselves, and worshipped God, who sat on the throne; saying, verily, Alleluia!

5 And a voice proclaimed from

the throne, which said, Praise the heavens attended him on our God, all you, his servants; white horses covered with fine linen, clean and white.

6 And I heard something like the voice of a great multitude; and like the sound of much water, and of loud thunder, Alleluia! the almighty Sovereign reigneth.

7 And let us rejoice and give thanks, and ascribe praise to him; for the time for the marriage of the Lamb has arrived; and his bride has made herself ready.

8 It was ordered that she should be arrayed in fine linen, clean and white; for fine linen is expressive of the righteousness of the saints.

9 And one said to me, Write, Happy are they who are called to the marriage supper of the Lamb. And he said to me, These are free messages from God.

10 Then I prostrated myself to worship him; but he said to me, See you do it not; I am thy fellow servant—of thy brothers, who give testimony for the Sovereign; Worship God; for testimony for the Sovereign is the soul of prophecy.

11 The heavens opening, I saw a white horse; and he who sat upon him was called faithful and true; and in righteousness he judges and makes war.

12 His eyes were like a flame of fire; and on his head were many crowns; and he had a name inscribed upon him, which no one understood except himself.

13 He was clothed in vesture, which was red, like blood. His title is, The Adjutant of God.

14 The armies which were in

15 Out of his mouth proceeded a sharp sword, that with it he should smite the nations; and he will rule them with a plain and unostentatious sceptre; and he treadeth the wine vat. (the bloody entrenchment) of almighty God.

16 On his vesture and on his thigh was visibly inscribed, King of Kings and Sovereign of Sovereigns.

17 And I saw an angel standing on the sea. He exclaimed with a loud voice to all the fowls which fly in the heavens, Come and collect together, to the supper of the great God.

18 That you may eat the flesh of kings, and of captains, and of strong men and of horses, and of their riders, and of all descriptions of men, free and bond, small and great.

19 And I saw the beast and the kings of the earth, and their armies assembled to wage war with him who sat on the horse, and with his army.

20 But the beast was taken, and with him the false prophet, who performed miracles before him, with which he deceived those who had received the mark of the beast; and those who worshipped his image. And they both were thrown into a lake of fire, fed by brimstone.

21 And the residue were slain by the sword of him, who sat upon the horse; (which sword proceeded out of his mouth,) and all the fowls were filled with their flesh.

## CHAPTER XX.

**A**ND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he seized the dragon, that old serpent, called the devil, and Satan, and bound him, a thousand years.

3 And threw him into the bottomless pit, and shut him up, and put a seal upon it, that he should deceive the nations no more until the thousand years should be passed. But after that he is to be released a short time.

4 And I saw thrones and persons sitting upon them, who had the power of passing sentence. And I saw the spirits of those, who had been slain on account of their testimony for the Saviour, and on account of the denunciations of God, and who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads, or in their hands. They were to live and reign with the Anointed a thousand years.

5 But the residue of the dead were not to live again until the thousand years should be accomplished. This is the first resurrection.

6 Happy and holy must all those be who have part in the first resurrection: on such, death has no further power; but they will be priests of God, and of the Anointed, and will reign with him a thousand years.

7 But, when the thousand years shall have transpired, Satan will be released from his prison,

8 And will go forth to de-

ceive the nations on the four quarters of the earth—Gog and Magog (opposing armies,) will assemble to battle, in number like the sand of the sea.

9 And they shall go up, upon the whole compass of the earth; and will surround the camp of the saints, and the beloved city; but fire will come down from heaven and consume them.

10 And the devil who deceived them, will be thrown into the lake of fire and brimstone, where the beast and the false prophets are; and will be tormented day and night for ever.

11 And I saw a large white throne, and a person sitting upon it; before whose countenance the earth and the heavens fled, and resumed their places no more.

12 And I saw the dead, great and small, standing in the presence of God. And there were books opened: one of which is the book of life. And the dead were judged, according to the deeds, which were recorded in the books.

13 The sea surrendered the dead which were in it: And the grave, those which were in it, to be judged.

14 And he who had the power of death and hell was cast into the lake of fire. This is the second death.

15 And all whose names were not recorded in the book of life were also thrown into the lake of fire.

## CHAPTER XXI.

**A**ND I saw new heavens, and a new earth. The first heavens and the first earth had dis-

appeared ; and there was sea no more.

2 And I (John,) saw the holy city, New Jerusalem, descending from God out of the heavens ; in splendor, like a bride adorned for her husband.

3 And I heard a loud voice from the heavens, which said, Lo the temple of God is with mankind, and he, (the temple) will dwell with them : And they shall be his people : And God the Father, will be with them and be their God.

4 God will remove all tears from their eyes. There will be no more death ; nor pain ; nor sorrow : for the former things will have passed away.

5 And he, who sat upon the throne, said, Lo, I make all things new. And he said to me, Write these things, for they are true, and worthy of confidence.

6 And he said to me, the work is done ; I am Alpha and Omega, (the beginning and the end of all things.) I will give to him who is thirsty, to drink freely, at the fountain of the water of life.

7 He, who overcomes, shall inherit all things ; I will be his God, and he shall be my son.

8 But the timid, the unbelieving, the disreputable, murderers, lewd persons, necromancers, idolators and liars, will have their portion, in the lake which burns with fire fed by brimstone, which is the second death.

9 And there came to me one of the seven angels, which had the vials, full of the seven last plagues, and conversed with me ; and said, Come here, I will show

you the bride, the Lamb's wife.

10 And he carried my spirit away into a large and high mountain, and showed me the great city—the Holy Jerusalem, descending out of the heavens, from God,

11 Having the splendor of God. His light was like a precious stone, clear as crystal.

12 It had a wall thick and high. It had twelve gates, and at the gates twelve angels. And there were inscribed upon the gates, the names of the twelve tribes of Israel.

13 On the east there were three gates. On the north, three gates. On the south, three gates. And on the west, three gates.

14 The wall of the city had twelve courses in the foundation ; and on them inscribed, the names of the twelve Commissioners of the Lamb.

15 He who conversed with me had a golden reed to measure the city, and its gates and its walls.

16 The city was four square. The length equal to the breadth. The city measured with the reed, was fifteen hundred miles square.

17 And he measured the wall and found it ninety-six feet in height, according to the measure of the angel.

18 The wall was built of jasper ; the buildings of gold, in appearance like transparent glass.

19 The foundations of the wall of the city were set with all sorts of precious stones. The first

course in the foundation was adorned with jasper, the second with sapphire, the third with chalcidony, the fourth with emerald,

20 The fifth with sardonyx,

the sixth with sardius, the seventh with chrysolite, the eighth with beryl, the ninth with topaz, the tenth with chrysoprasus, the eleventh with jacinth, the twelfth with amethyst.

21 The twelve gates were twelve pearls. Each gate was of one pearl. The street of the city was pure gold, like transparent glass.

22 I saw no temple therein, for the almighty God, the Sovereign and the Lamb, were the temple of it.

23 The city had no need of the sun, or of the moon, to shine in it; for the splendor of God enlightened it. And the Lamb was the light of it.

24 The nations of those who are saved, will walk in the light of it; and the kings of the earth will bring their splendor and learning into it.

25 The gates of it will not be shut at all by day; and there shall be no night there.

26 And they shall bring the splendor and learning of the nations into it.

27 And there shall by no means enter into it, any one who is defiled, or disreputable, or false; but only they whose names are recorded in the Lamb's book of life.

## CHAPTER XXII.

**A**ND he showed me a pure river, of the water of life, as clear as crystal, issuing from the throne of God and of the Lamb.

2 In the middle of the street of the city; and on both sides of the river, there was the tree of life. It bore twelve kinds of

fruit; and produced its fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more any blighting evil; but the throne of God and of the Lamb shall be in it; and his servants shall serve him,

4 And shall see his countenance, and his name shall be inscribed upon their forehead.

5 They will need no lamp; for God, the Sovereign, will give them light and they will reign forever.

6 And he said to me; these communications are true and worthy of confidence. Therefore, God, the Sovereign of the holy prophets, has sent his angels to reveal, to his servants, things, which will shortly transpire.

7 Lo, I come speedily. Happy is he, who observes the instructions of the prophecy, in the book.

8 I (John,) saw and heard these things, and prostrated myself, before the feet of the angel, who revealed these things to me, to worship.

9 But he said to me, see that you do it not; for I am your fellow servant, and am of your brothers, the prophets; and of those who observe the instructions of this book; worship God.

10 And he said to me, seal not the instructions of the prophecy of this book; for the time of its accomplishment is near.

11 He who is unjust, let him be unjust still; and he who is filthy in his conversation, let him be filthy still; he who is

righteous, let him be righteous; say, Come; Then let those who still; and he who is holy, let him hear say, Come. Let all who are be holy still. thirsty come. And whosoever will, let him partake of the water of life freely.

12 Lo, I come speedily; and my reward is with me, to give to every one, according to his deeds.

13 I am Alpha and Omega. (the beginning and the end, the first and the last.)

14 Blessed are they who obey his commandments, they shall partake of the tree of life, and shall enter in, through the gates into the city.

15 For without are dogs, and necromancers, and lewd persons, and murderers, and idolaters, and those who are false and love to be so.

16 I (the Saviour,) have sent my angel to reveal these things to you for the use of the churches. I am the parent and the offspring of David—The bright morning star.

17 The Spirit and the bride say, Come; Then let those who still; and he who is holy, let him hear say, Come. Let all who are be holy still. thirsty come. And whosoever will, let him partake of the water of life freely.

18 I declare to every one who hears the instructions of the prophecy in this book, that if any person shall add to those things, God will lay upon him the sufferings, which are recorded in this book.

19 And if any one shall take away from the instructions of the prophecy in this book, God will take away his claim out of the book of life, and out of the holy city, and from the promises which are recorded in this book.

20 He who reveals these things saith, Surely I come speedily. Amen. Even so, come Sovereign Saviour.

21 The favor of our Sovereign Saviour, the Anointed, accompany you all. Amen. (Verily.)

## CONTENTS.

The message of the Anointed, by Matthew,	PAGE 5
The doings of the Commissioners,	51
The letter of Paul to the Romans,	104
The first letter of Paul to the Corinthians,	125
The second letter of Paul to the Corinthians,	145
The letter of Paul to the Galatians,	158
The letter of Paul to the Ephesians,	165
The letter of Paul to the Philipians,	172
The letter of Paul to the Colossians,	176
The first letter of Paul to the Thessalonians,	181
The second letter of Paul to the Thessalonians,	185
The first letter of Paul to Timothy,	187
The second letter of Paul to Timothy,	193
The letter of Paul to Titus,	197
The letter of Paul to Philomon,	199
The letter of Paul to the Jews,	200
The letter of James,	215
The first letter of Peter,	220
The second letter of Peter,	225
The first letter of John,	229
The second letter of John,	234
The third letter of John,	235
The letter of Jude,	235
The revelation of the Anointed to John,	237